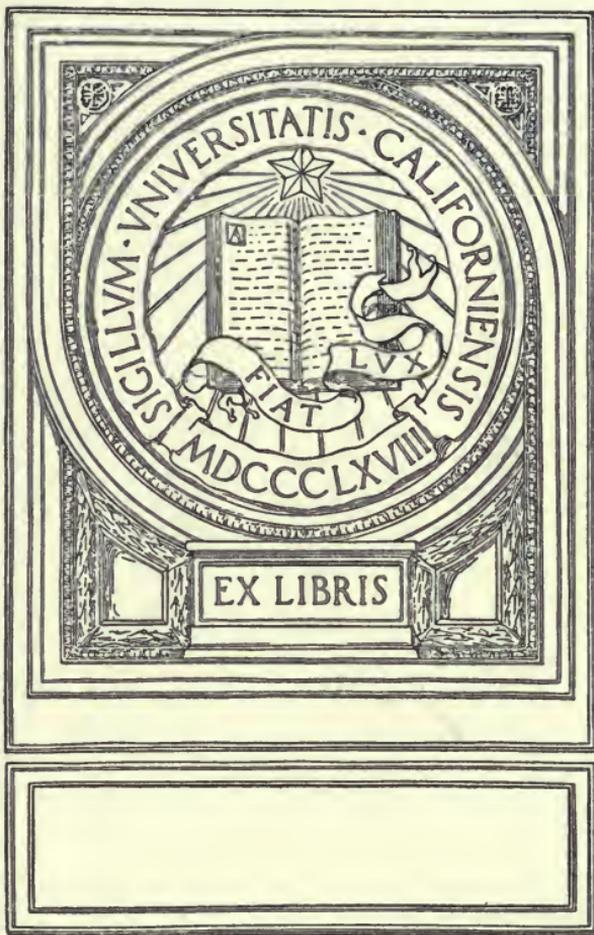


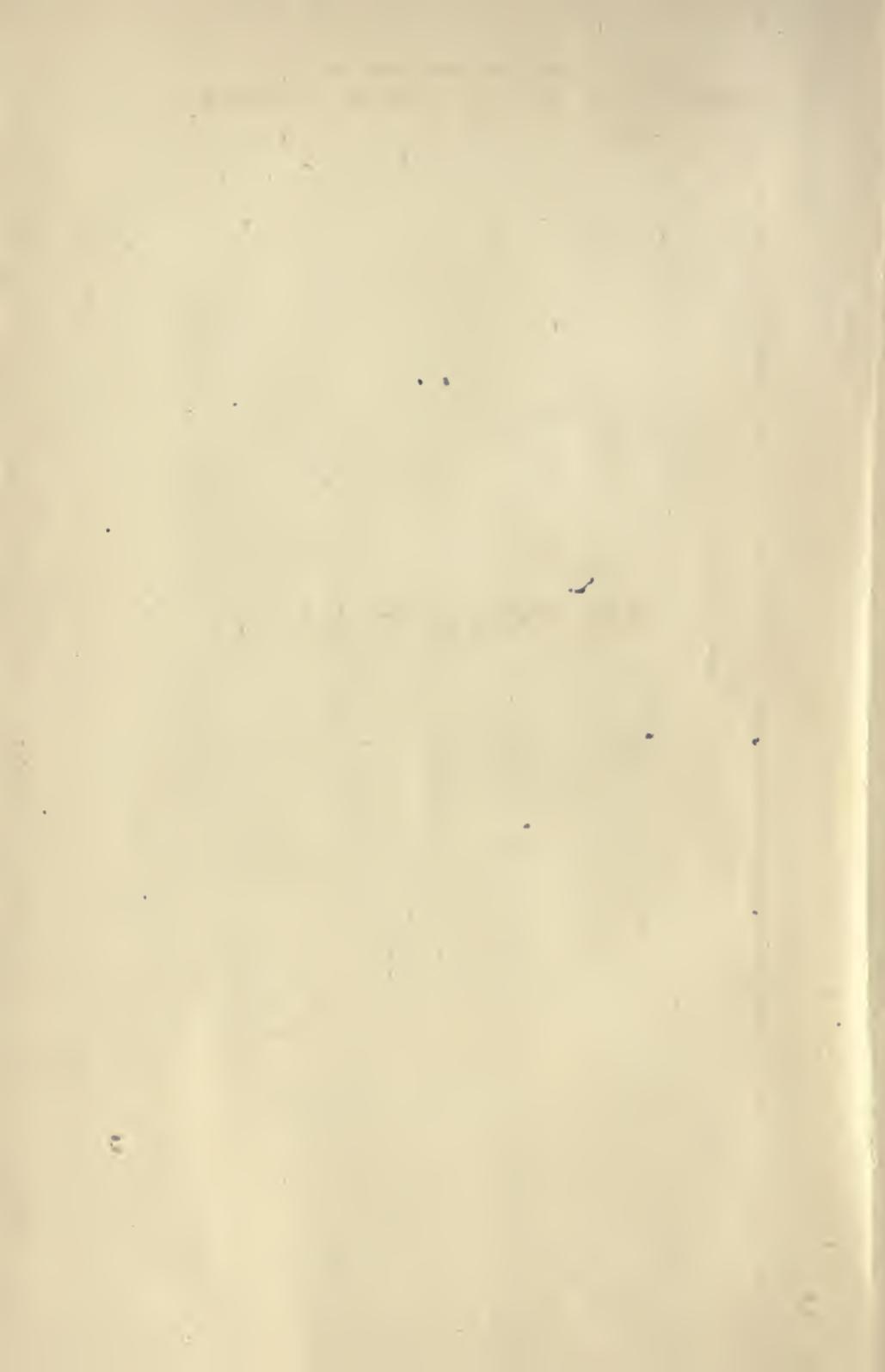
THE SOUTH
TO-DAY
JOHN M. MOORE



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THE SOUTH TO-DAY

BY

JOHN MONROE MOORE



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TO VARIOUS
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1915

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15	May 31	Interest	5.00
16	Jun 1	Interest	5.00
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21	Jul 31	Interest	5.00
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32	Nov 15	Interest	5.00
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34	Dec 1	Interest	5.00
35	Dec 15	Interest	5.00
36	Dec 31	Interest	5.00

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PREFACE

The South declines absolutely to be considered in any sense to-day as a country apart. As a component part of our common country, and not very different from the rest, the South is simply one of the units into which the national domain is divided by natural lines and normally developed conditions. This study is not meant to establish the independency, the separateness, the peculiarities, the unique capabilities, or the unusual needs of the South or its people, but to present a succinct yet informing statement of the present economic, social, and religious conditions of the people, the forces that are at work, and the seeming potentialities and tendencies of this vast and important section of the United States. A similar study might be profitably made of other sections, such as New England, the Northwest, or the Great Lakes region. The American people of to-day do not know their country, and it can no longer be studied as a whole. What is the condition of New England to-day? The influence of the Plymouth colony on early New England is well known but what of the Italian colony, the Greek colony, the Slavic colony, and the rest which to-day have become so strong? What are the basal constituents in the great Northwest and what the forces that are emanating therefrom to affect the course and progress of the nation? What influence will the

Pacific Coast civilization, resulting from the present dominant elements, have upon our national life? Such studies should be faithfully pursued in order to secure the highest practical knowledge of the country as a whole. The solidarity of the nation depends upon the sympathy and appreciation of all the people for all sections founded upon an intelligent and just estimate of the forces and values of those sections. The man from Maine and the man from Mississippi can have no messages for each other so long as they are ignorant of the widely different conditions of life in the two states. The man in Ohio with only the knowledge of farm life in his state cannot prescribe a course of action suited to the rural conditions in the Brazos bottoms in Texas, in the Carolina Piedmont, or the Ozark Hills. But whatever the natural physical peculiarities, the economic features, the social traits and characteristics of the people of any section, none are so great as to warrant any divisions that will in any way weaken the national life and purpose now so dominant in the thought of all the people of the republic. The South has no distinctness which any Southerner would have interpreted as separateness in the body politic or unusualness in the social and economic relations of the nation. The day of the old separateness has gone never to return. The South's new era is an era of national relations, national sympathies, and devotion to national ends. The South can no longer be content with sectional prosperity and sectional social and political expression, and is seeking more and more to

find its larger self in the thought, life, ideals, plans, and activities of the nation. Whatever the record of history, the South to-day is the nation's South, ready to perform its national task, socially, politically, and economically.

The Southern people, with all their pride in their Anglo-Saxon blood, their boasted heritage from noble leaders, and their marvelous record of progress during the last fifty years, are painfully conscious of their shortcomings and deficiencies. The upheaval of the sixties not only wiped out five thousand million dollars' worth of their property, but it destroyed the capacity for creating rapidly any large wealth. They had to go in want of the enriching implements of a great civilization. They saw powerful educational institutions crowd the North, while their schools struggled and lived distressingly. They watched the growth of strong publishing houses in the North with their enormous output of great books, and the enlarging influence of fine Northern literary weekly journals and monthly magazines, while their own section went without them. They have not been unmindful of the marvelous Northern establishments that command wealth, and influence the national life. They have had to depend largely upon Northern capital to build their railroads and then sometimes endure harsh criticism because they were no better. But the Southern people have not been bitter, envious, nor ugly spirited. They loved and love the South with a devotion rarely known in any other people. They are wounded when it is

criticised, but they know that criticism is possible if there are any who are inclined to expose their want and weakness. While the masses are not in poverty, in fact are comfortable, they are far from rich. Many years will pass before there will be any large easy wealth in the South by which great philanthropy may be maintained and the needed higher institutions of learning may be established, equipped, and maintained. Without them many who would avail themselves of the advantages which such institutions would afford must go lacking and only the few who can go North or East or abroad will be able to reach the great foundations of knowledge and power. These conditions will change as the nation's wealth, however held, becomes more and more available for the nation's South.

What the South is and is to be economically, socially, intellectually, and religiously will affect in no small degree the destiny of this republic. It is hoped that this study, though necessarily limited, may serve to awaken a new regard for the resources and potentialities of the Southern States, a new appreciation of the efforts and achievements of the Southern people, and a new estimate of the part which the South in the future is to have in the affairs of the nation.

JOHN MONROE MOORE.

Nashville, Tennessee.

June 1, 1916.

CHAPTER I
FACTS ABOUT THE SOUTH

I. Introduction

The South to-day is a thrifty, progressive, and inviting section of the United States. The guiding influence in Southern progress has been distinctively Southern. The consciousness of inherent power equal to their responsibilities has possessed the people, and a spirit of self-reliance and commercial and industrial self-direction, without any show of arrogance, has become dominant. In the morning of a new era the South stands confident but modest, knowing its shortcomings and capabilities, and realizing its possible mastery of both. Its people have their faces to the future, although they revere the past, honor the leaders of the old South, and hold in becoming veneration their heroes of the rostrum and the battlefield. They are awakening more and more to the priceless value of the magnificent heritage that has come to them in the South's traditions and ideals, its natural resources, advantageous location, and vast possibilities of wealth and power.

Their temperament, spirit, manner of life, and mental attitude toward present-day issues give them

an individuality all their own, but not such as to create in them any aloofness from the common humanity of their country. The people of the South are warm-hearted, reasonable, adjustable, and devoted to the sacred interests of their home, their country, and religion. The men who have been the South's public representatives in political life, on the rostrum, in the pulpit and in the large relations of the nation have for the most part exhibited a high idealism, splendid patriotism, and a noble devotion to the principles of honor, liberty, and personal integrity.

That the South has social, intellectual, and moral deficiencies the Southern people freely admit. These deficiencies may at times seem glaring and censurable, but neither criticism nor defense will remove them, nor supplant them by virtue and power. Only sympathetic and intelligent treatment of conditions and existing causes by skilled laborers and master spirits in any country, section, or community can bring about a state of social equilibrium and moral effectiveness. The inspiration to noble achievement for any people must arise from knowledge of the actual, and be sustained by a vision of the possible. Deficiencies wherever found fade away with the coming of light and the development of power. The South to-day is a learner in its own school and is generating light and power by its own machinery. It has felt the spell of the new sense of national responsibility and heard the call to produce and equip forces to meet the greater-world responsibilities; this has quickened the speed of its own

progress, and energized its efforts at the removal of its delinquencies and the remedying of its neglects.

A study of the South to-day should bring to light its strength and its weakness, its excellences and its deficiencies, its powers and its perils, its potentialities and its possibilities. As in every country, the chief interest is in its people—the fiber of its being—the ideals that rule them, the convictions that stir and stay them, and the hopes that inspire them. Since the human spirit finds expression in the institutions which it creates and maintains, and since by man's efforts and achievements his motives and capabilities are revealed, a competent study of the South must deal with the industries and employments of the people and the educational processes and religious faiths by which they have come into their present social, intellectual, and moral life. Such a study would be incomplete if it failed to disclose the social, mental, and religious neglects and needs of any portion of the people, and indicate the perils which might ensue should these needs go unmet. The South, as America and all its parts, is a field and a force for missionary activity and missionary endeavor. The survey and occupation of the field is an obligation not to be evaded, while the enlistment, preparation, and employment of the force must receive that attention which national and world responsibilities require.

2. The People

The South as understood in this book embraces six-

teen states, which comprise the old slaveholding territory, with an area of 945,028 square miles, a domain equal to Europe, excepting Spain, Portugal, Norway,



Sweden, Greece, and Russia. Eleven of the states are east of the Mississippi, the five west being Missouri, Arkansas, Oklahoma, Texas, and Louisiana. The population of these sixteen states in 1910 was 32,149,274, including 8,781,215 Negroes and about 110,000 Indians. The total foreign-born population in 1910 was 927,386 while that of foreign parentage was 1,687,065. The white population, native-born and of native parentage, was 64.1 per cent. of the total population, the Negro 27.4 per cent., the Indian 3 per cent., the foreign-born and of foreign parentage 8.2 per cent. The white native-born and of native parentage was 88.7 per cent. of the total white population, a condition not found in

any other section of the nation. It must be kept in mind that the Indians and Negroes are also Southern-born people. During the six years since the last census was taken the population of the South has increased quite materially but the percentage of the various elements has not perceptibly changed.

Spanish Element. The basal constituents in the early white population of the South were English, Scotch, Irish, French Huguenots, with some German and Spanish. The early Spanish element was not strengthened by any large number of immigrants and soon became almost negligible except in Texas, which was a part of Mexico until 1836. Even in that state there was very little amalgamation of nationalities and the Mexicans remained a distinct people. To this day they speak the Spanish language and follow to a large extent Spanish manners and customs. The Spanish priests built a line of mission churches in southern Texas in their efforts to provide for the religious nurture of the people, and their splendid ruins, especially near San Antonio, remain as mute monuments to an unsuccessful attempt to make Spanish influence, social and religious, dominant in that section. What Texas might have become, had that attempt succeeded, may be surmised by a glance at the country beyond the Rio Grande where it has been dominantly supreme.

Mexicans. The last census gave the number of Mexicans in the sixteen Southern States at 241,130, of whom only 2,300 are outside of Texas. But that does

not include the grandchildren and even great-grandchildren born in Texas who are as much Mexican in thought, speech, dress, manner of life and social customs as those of the first generation, neither does it include 75,000 to 100,000 Mexicans who have come to the United States during the last six distressing years. The Mexican population of Texas in 1916 is not less than 350,000 to 400,000 and the probabilities are that it will increase rather than decrease with the coming years. Mexico for many years cannot offer the economic and political advantages which the Mexicans find and enjoy in the United States. Can this population be assimilated and be made a real component part of a homogeneous people? The same question may be raised regarding the Mexicans in New Mexico and Arizona where the proportion of Spanish-speaking to English-speaking people is much greater than in Texas. Only a new social, domestic, economic, intellectual, and religious life can bring them to where such a condition is possible.

Germans. The German element was not strong in the early settlements and what there was infiltrated from the German colonists in Pennsylvania. Many of them went into the Carolinas where their numerous descendants are to be found to-day. With the increase of German immigration after 1870 large numbers of Germans began coming to the Southern States. In recent years large colonies have settled in Texas and in those southern cities and industrial centers where economic conditions are inviting. The last census showed

247,193 foreign-born Germans and 740,110 of foreign parentage in the sixteen Southern States. They are most numerous in Maryland, Kentucky, Missouri and Texas, but in all these states the foreign-born Germans were fewer in 1910 than in 1900. Their influence in political and social affairs is very strong wherever their numbers are large. They have maintained German schools, German churches, and German customs, but their children refuse to be wholly Teutonized in speech, thought, and manner of life and are rapidly transforming German colonies and communities into genuine American settlements, where the American school and church may become the directive agencies in a new expression of life and religion. The Teutonic element, notwithstanding the decrease in German immigration, will become more and more a forceful influence in the new development of the South because of its exhibition of robust energy, emphasis on industrial skill, solid honesty, love of fine arts, and devotion to the principle of general efficiency.

Other Foreigners. The Germans and Mexicans constitute one half of the people of the South of foreign parentage. All others except the French are of recent arrival. There are 15,520 foreign-born French and 39,046 of foreign parentage. One third of the former and four fifths of the latter are in Louisiana. A majority of these are Roman Catholics and have been an influential factor in that region. The Italians in the South in 1910 were 150,287, but this number has been increased by immigration. The Russians in the South,

who are for the most part Jews and Poles, number 160,182, while the Austrians of various classes, a large majority being Bohemians and Hungarians, are 122,107. The Cubans in 1910 in the South were 31,859, of whom 26,792 were in Florida. There were 12,080 Greeks. The foreign-born English number 59,461, and those of foreign parentage 134,048; the foreign-born Irish 64,568, of foreign parentage 224,033; foreign-born Scotch 16,403, of foreign parentage 38,485.

French Huguenots. The first colony of French Huguenots, sent out by the famous Admiral Coligny to the South, reached Florida in 1564, but they were soon wiped out by the bloodthirsty Spaniard, Pedro Menendez. In 1610 a settlement was made near Hampton Roads and in 1702 a colony settled on 20,000 acres in Nansemond County, Virginia. With the opening of the eighteenth century the Huguenots began to come over from Europe in shiploads and settle in large numbers in the congenial climate of Virginia and especially of South Carolina. In 1680 the city of Charleston, South Carolina, was founded, largely under French auspices. When the Edict of Nantes was revoked by the King of France and the Huguenots were deprived of their civil rights, and bodies of dragoons were sent to compel them to abjure their religious faith, about 50,000 of these Protestants were driven out of France, and from that time a steady stream began to flow into the American colonies. Virginia, South Carolina, and Georgia received large numbers of these liberty-

loving, God-fearing people. South Carolina is sometimes called the home of the Huguenots. Some of the greatest names in Southern history, such as Francis Marion, a great revolutionary general, John Sevier, early governor of Tennessee, Sidney Lanier, poet, Henry Laurens, statesman, and John Bayard, patriot, are French, and many of the leading families in South Carolina and Virginia to-day trace their ancestry to these Huguenot settlers. The character and action of the state of South Carolina have been unquestionably deeply affected, if not largely molded, by this fiery, impulsive, gallant strain. In state affairs, in matters of education and religion, they figured conspicuously. Like the Puritans of New England they loved liberty and religion more than life, and passed on to posterity a heritage priceless in value and in power.

Scotch-Irish. The Scotch-Irish in America have been a mighty folk and were extremely influential in the revolutionary times of the colonies and the nation. The unkept promises and broken compacts of the English government when the Province of Ulster in northern Ireland was settled by sturdy farmers of Scotland in the sixteenth and seventeenth centuries, resulted in a remarkable exodus from Ireland in the early years of the eighteenth century. Some had come before that time, but between 1729 and 1750, it is estimated that not less than 12,000 of these Scotch-Irish immigrants arrived annually in Philadelphia alone. The stream continued with more or less activity till the breaking out of hostilities in 1775, when the number of Scotch

and Scotch-Irish in the colonies was between 500,000 and 800,000, and of these the Scotch-Irish were much more numerous and potential. While the majority landed in Philadelphia, and many of them settled in Pennsylvania, yet a great body of them passed into Virginia and North Carolina, and later, up the valleys into the Alleghany Mountains and the Blue Ridge and became the early settlers of Tennessee and Kentucky. Many of these landed at Wilmington and Charleston and passed on westward into the hill country of North Carolina, Virginia, Tennessee, and Kentucky. The pathfinders and pioneers of the country beyond the Alleghanies were these sons of Scotland born in Ireland. These Scotch-Irish immigrants became the progenitors of many of the greatest leaders of Church and State who have been the boast of the South. It was the Scotch-Irish of Mecklenburg County, North Carolina, who formed the famous convention which gave to the world the first declaration of independence that emanated from the colonies. The Scotch-Irish have been a dominant, God-fearing, patriotic force in the South; and the South's ideals, social stability, political principles, and religious life have been molded in no small measure by the remarkable vigor, sturdy character, strong mentality, and deep religious faith of the Scotch-Irish, who have found here a congenial home. In the fiber of the Southern people the Scotch-Irish form a notable, powerful, and noble strain.

Anglo-Saxon. The chief basal constituent in the blood of the South is English or Anglo-Saxon. Vir-

ginia was indeed the mother colony and her people were largely English. Georgia under Oglethorpe became another strong English colony and a distributing center for peopling the adjoining states and even those farther west. In the Carolinas the original settlers were from various quarters, but the Anglo-Saxon element predominated. The increase of the South's population has been largely through English sources. In manners, speech, and habits of thought the Southern people approach the people of Canada and England perhaps more than the people of any other section of this country, with the possible exception of the native people of New England. The Anglo-Saxon blood of the South is more nearly pure than in any other portion of the United States.

3. Resources

The South's Wealth. The South's wealth is not far from \$50,000,000,000, while the wealth of the United States in 1880 was only \$43,642,000,000. Between 1880 and 1912 the estimated true wealth of all property in the South increased from \$9,177,000,000 to \$43,473,000,000, or 378.8 per cent., the increase in the rest of the country being 317.6 per cent. The average wealth for each inhabitant increased in these thirty-two years from \$493 to \$1,264 in the South and that in the entire country from \$866 to \$1,965. In the South as in the rest of the country the greatest increase in the value of property has taken place since 1900, but the rate of increase is proportionately greater in the

South. In the twenty years between 1880 and 1900 the average rate of increase in the rest of the country was four times that in the South, but in the twelve years between 1900 and 1912 the ratio was only three to one. The increase in the true value of all property in the South between 1900 and 1904 was from \$17,919,000,000 to \$21,519,000,000 or at the average rate of \$2,466,000 a day. The increase between 1904 and 1912 was from \$21,519,000,000 to \$43,473,000,000 or at the average rate of \$7,518,000 a day, an amount more than seven times the daily increase in England.

Economic Standing. The South has now \$7,000,000,000 more capital invested in manufacturing, \$108,000,000 greater value of mineral output, \$866,000,000 greater value of farm products, is cutting 3,483,000,000 more feet of lumber, has a greater railroad mileage, and has \$765,000,000 more banking resources and \$225,000,000 more deposits in financial institutions than the whole country had in 1880. The South is cutting more than half the lumber in the entire country; it virtually monopolizes the cotton seed industry; it makes seventy per cent. of all the commercial fertilizers manufactured in the United States, having an annual value of \$105,000,000; it mines practically all of the country's output of phosphate rock, sulphur, fuller's earth, pyrite and other basic materials, and it has in its beds seventy-five per cent. of all the coal in this country suitable for coke that is used in smelting.

Potentialities. The great natural resources have for the most part been scarcely touched in the development

of Southern wealth. In the South there are 258,700,000 acres of land covered with forests capable of yielding twelve hundred billion feet of lumber; and 56,106,000 acres underlaid with coal estimated at five hundred and twenty-five billion tons. The possible acreage for agriculture is 54,260,000. In normal years the South is producing \$472,000,000 from mines and quarries, \$590,000,000 from forests and \$3,600,000,000 from farms. Southern streams have latent 20,000,000 horse-power with only about 1,500,000 horse-power developed and applied. The South has potentialities for the support of over 100,000,000 population, a number equal to that of the whole country to-day. But to support such a population would require the building of improved highways, steam and electric railroads, the chaining of water-powers, the bringing of the farm acreage to its greatest efficiency, the draining of the wet lands, and the instituting of scientific methods of farm cultivation. The possibilities of the South are enormous. They call loudly for the development of the people to be the masters of them.

Values. In the appendix¹ will be found two most interesting and instructive tables of statistics which were compiled from the reports of the Federal Census by the *Manufacturers Record* of Baltimore. They show the value of the property of the South and give a splendid exhibit of what is being done in the South. They may well be studied diligently, minutely, and

¹See Tables I and II.

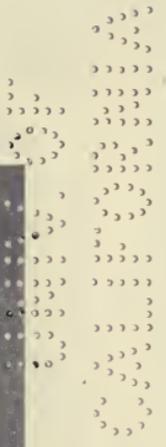
sympathetically, as they are full of suggestion, stimulation and inspiration. The South with the world's cotton trade absolutely under its domination, with 88,000 square miles, or 56,320,000 acres of practically virgin coal fields, with iron ore sufficient to duplicate for years to come the entire iron and steel trade of Europe, with almost limitless soil capabilities already producing 800,000,000 bushels of grain a year, able to produce foodstuffs for hundreds of millions of people, able to do more manufacturing than the whole country to-day is doing, must come into a new consciousness of its sufficiency and force. The new era of prosperity and achievement has created an attitude of self-confidence, and developed a conviction in the people that their day is a day of possibility, their land a land of opportunity.

4. Natural Advantages

Agriculture. Agriculture and manufacture are the two great wealth-producing occupations of any people and for these the South possesses unusual and invaluable advantages. For agriculture the topography, rainfall, soil, and climate could scarcely be excelled. Irrigation is not needed in many places, and should it be required or considered desirable, the streams are numerous, so plenty of water is at hand. The moderate temperature of the South, seldom distressingly hot, appeals strongly to those who would labor in the open field, as the season is longer, the number of crops greater, vegetation is more luxuriant, and the main-



STOCK FARM NEAR OAK RIDGE, VIRGINIA



tenance of life is less difficult than in the more northerly sections. Immigrants from the southern countries of Europe and Asia find it a climate very much like that of their native lands.

Manufacture. Manufacturing is the second great wealth-producing occupation of a people. While the South has not been distinctively a manufacturing section, yet its natural advantages for becoming such are many. The three things to be considered in manufacture are raw materials, power, and labor, and in these the South is well supplied, or has the ability to supply them. Highly developed and diversified agriculture will furnish a very large percentage of all raw materials for manufacture. Cotton, the chief of textile materials, is the South's natural monopoly. Iron is being mined in large quantities, and the untouched beds of ore are many and extended. Lumber is abundant for all woodenware. Coal, oil, gas, and wood are found in such enormous quantities as to insure an unlimited supply of fuel. Water is near at hand in every community for the production of steam and the possible water-power from the numerous well-filled streams will reduce the cost of power to a minimum. Labor is as plentiful, as intelligent, and as reasonable in cost as will be found in any section, while the possible European supply would come to the South more quickly than to the North because of the climate. The South's inducements to manufacturers cannot be easily overestimated from the standpoint of natural advantages.

River Systems. The South has another advantage

in the river systems of the country. For this reason some national leaders have declared that the Mississippi Valley is to be the lap for the nation's and the world's wealth. The great rivers east of the Rockies flow south. What this means has not yet been made fully known. Rivers are eventually to produce the power through great electrical plants that shall give light, heat, and locomotion for the American people. Coal, gas, and wood will probably become scarce before another thousand years are gone, if the present rate of consumption continues, and then men must depend upon water and air to furnish the necessities of civilization. The South will have plenty of both. The South is already interested in the plans for storing the rain in great reservoirs at the heads of the rivers in order to break the flow that creates floods and brings destruction to the lower states. These stored waters, as has been pointed out by many advocates, could be used for irrigation whenever needed. They would not only prevent floods but would insure proper water in the dry seasons for navigation and for power-producing plants. The navigation is important and will become more so when the population becomes three or four times its present size. The Mississippi River and its great tributaries will in the future even more than in the past be an incalculable asset for the states of the South as it is now proving to be in the North.

Shipping Advantages. The South puts no small estimate upon its possible shipping advantages. The coast-line of the South begins with Baltimore and ends

with Brownsville, Texas, a distance of 3,743 miles, or 78.8 per cent. of the entire eastern and southern coastline of this country. The present harbors and the possible harbors render shipping possibilities immeasurable. Charleston and Savannah are on the same parallel as the ports of the Mediterranean and the Suez Canal, and there are no menacing icebergs and chilling blasts of Newfoundland to render dangerous and uncomfortable, at any season of the year, the journey between the Southern States and Southern Europe. The short way to India from the United States through the Suez Canal, or to eastern Asia through the Panama Canal, begins in the Southern ports. The journey to the South American republics and the Central American nations, with which closer relations are constantly being established, must necessarily be made through the Southern waters. What greater advantage in international transportation could any section ask? The shipping to and from the Southern harbors is of recent development. But with the Panama Canal shortening the journey from Japan to New York by 3,768 miles, and to New Orleans by 4,700 miles; from Chilean ports to New York by 5,000 miles, and to New Orleans by over 6,000 miles; what fifty years may bring no man can estimate.

5. Agencies at Work

What They Are. The South has many agencies at work for its promotion, development, and purification, but there are four special organizations, with well-

defined and honorable purposes, that are touching the vital interests of all the people and ministering profoundly to the economic and social progress of the entire South. They are of Southern origin, composed of Southern people, supported and directed by Southern men and women. They are the Southern Commercial Congress, the Southern Settlement and Development Organization, the Southern Conference for Education and Industry, and the Southern Sociological Congress. The conventions of these organizations are planned to give instruction and stimulation to the men and women who are, and who are to become, leaders in the various phases of economic and social life, and the impact of these organizations is transmitted through these leaders to the community life and activities of the various states and sections. No little credit is due these organizations for the new economic, social, and educational progress of the South, and their influence in bringing to this section, in the immediate as well as remote future, capital, immigration, and new facilities for agriculture, manufacture, and commerce can scarcely be estimated. These organizations may change their names and forms as conditions demand, but the purposes for which they now exist will be kept before the people until they are fully consummated.

Southern Commercial Congress. The Southern Commercial Congress was organized in 1907 at Chattanooga, Tennessee, by the Secretaries of the leading commercial organizations of the South for the purpose of promoting and developing the interests of the sixteen

Southern States. It is supported by contributions from the various commercial organizations of the South, the amount expected from each being in proportion to the population of the respective cities. At each annual meeting some distinctive phase of the commercial or economic interests is emphasized and thereby stimulated. No little credit must be given to this Commercial Congress for arousing interest and creating confidence in the vast commercial possibilities of the Southern States, and its influence persists and enlarges from year to year. The statement of some of its expressed purposes is as follows:

(1) To encourage, foster, and promote the development of the resources of the South by its own inhabitants and with its own capital.

(2) To encourage and obtain the establishment in the South of commercial, industrial, manufacturing, and other enterprises, and to foster those already in existence there.

(3) To encourage, foster, and promote the creation and establishment of institutions and organizations whose energies shall be principally directed toward the development of the material resources of the South.

(4) To promote and develop proper immigration to the South, and to promote and foster the establishment of such organizations as may bring about the development of desirable immigration to the South.

(5) To encourage the movement for the construction of good roads and for the extension of railroad and trolley transportation.

(6) To encourage, foster, and develop patriotic and national sentiments throughout the South and elsewhere in the nation, and particularly to encourage, promote, and foster the feeling and desire for a greater nation through a greater South.

(7) To promote the improvement of educational and other conditions which tend to develop the material resources and happiness of the residents of the South.

Southern Settlement and Development Organization. This organization has for its chief purpose the bringing of desirable immigrants to the South and the placing of them where they can do most for this section. The organization has been busy in its efforts to establish ocean steamship lines connecting directly the ports of southern Europe with the Southern ports of the United States. If these efforts are successful the immigrant tide to the Southern States will be much increased when the great war is over. Who can tell what this will mean socially and politically as well as industrially? The organization has issued the following statement of its significant and far-reaching purposes:

(1) To make a thorough and scientific study of the resources and possibilities of the sixteen Southern States, and the best practical methods of developing the same.

(2) To direct public attention, both in this and in other countries, to the resources of said states, and more especially to the immense area of unimproved lands.

(3) To attract into said states capitalists, investors,

and desirable immigrants, and more especially, experienced farmers and agricultural laborers.

(4) To encourage by every practical means the establishing in the several states named of the South, by said states or otherwise, bureaus of agriculture and immigration bureaus for the purpose of disseminating reliable information regarding the resources and possibilities of said states.

(5) To establish and maintain, so far as practicable, a cooperation between the United States government, the governments of the several states named, the railroad and transportation companies, commercial bodies, real estate men, and members of the said Southern Settlement and Development Organization, to place the Southern country properly before the people of the world.

(6) To secure from the United States government proper port facilities at Baltimore, and the South Atlantic and Gulf ports for the handling of foreign immigration.

Southern Sociological Congress. The Southern Sociological Congress was inaugurated by Governor Ben W. Hooper of Tennessee in 1912 with a convention in Nashville. Mrs. Anna Russell Cole of Nashville was present at the first convention, and seeing the great possibilities of the organization established a foundation to produce sufficient income to insure its perpetuity. The annual conventions deal with the sociological problems of the South, and the well-prepared and illuminating addresses of the various com-

petent speakers are published and widely distributed. The Congress has made the following comprehensive declaration of its challenge to the men and women of the South:

(1) It is a challenge to the fathers, mothers, and all social workers of the South to lift the burdens of labor from childhood and to make education universal.

(2) It is a challenge to the men who make and administer law to organize society as a school for the development of all her citizens rather than simply to be a master to dispose of the dependent, defective, and delinquent population with the least expense to the state.

(3) It is a challenge to all citizens to rally to the leaders of the social reforms, so as to secure for the South civic righteousness, temperance, and health.

(4) It is a challenge to Southern chivalry to see that justice is guaranteed to all citizens, regardless of race, color, or religion, and especially to befriend and defend the friendless and helpless.

(5) It is a challenge to the Church to prove her right to social mastery by a universal, unselfish social ministry.

(6) It is a challenge to the present generation to show its gratitude for the heritage bequeathed to it, through the toil and blood of centuries, by devoting itself more earnestly to the task of making the nation a universal brotherhood.

(7) It is a challenge to strong young men and women to volunteer for a crusade of social service, and to be enlisted for heroic warfare against all destroyers of

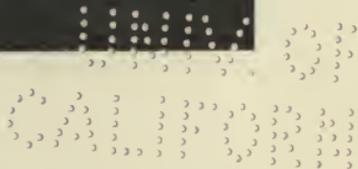
public health and purity, and to champion all that makes for an ideal national life.

Southern Conference for Education and Industry. This organization under its present name came into existence in 1915, but the organizations out of which it grew are the Southern Educational Association, which was organized in 1890, the Conference for Education in the South, organized in 1898, and the Southern Education Board, organized in 1901. The present organization is the consolidation of all the interests that were represented in the other three. The Southern Education Board distributed \$30,000 to \$40,000 a year for several years in an effort to stimulate educational work in the South and to awaken the Southern States to the importance of large appropriations to their schools. The gratifying result was shown in the fact that the appropriations in eleven states in 1910 were \$18,000,000 more than in 1900. But the most important result was the aroused and enlightened public sentiment in the interest of better educational opportunities for all the people, which increases with the years. The Conference for Education in the South was organized at Capon Springs, Virginia, in 1898. At its second session its presiding officer was Dr. J. L. M. Curry and one of the speakers was Mr. Robert C. Ogden. At the next session Mr. Ogden became the president and remained in that position till almost the day of his death in 1913. He was the heart and soul of the Conference and rendered a service to the South which is incalculable. The

Southern Education Board began as the executive board of the Conference and was always in reality the financial part of the organization, being a small body of never more than twenty-one members. The board never had any endowment and its income was limited to the gifts of a few friends, but the contributions made it possible for earnest and able men of the South, interested in education, to induce the Southern people to undertake to improve their schools by their own means. With the creation of the large foundations that have done and are doing so much for education in the South, and the decline of Mr. Ogden's health, who was always the leading spirit in the movement, the Southern Education Board ceased its labors. However, the Conference for inspiration and the discussion of the various social, industrial, educational, and moral interests has lost none of its importance. In 1915 the name was changed to include the real interests that are being promoted. The component parts of the Conference are: the Southern Education Council with its College Conference, Superintendents' Conference, Teachers' Conference, and Library Conference; the Southern Industrial Council with the purpose to further vocational education and the cooperation essential to development of community resources; the Southern Agricultural Association to deal with the work of production, farm management and the agencies interested, and with marketing, rural economics, and sociology; the Country Church Conference giving specific attention to social service in agricultural community efforts;



MR. ROBERT C. OGDEN



and the Conference of Southern Women whose purpose is to work for cooperation of organizations and agencies in developing womanhood through home and community activities. The Conference gives to all who attend a vision of the possibilities for leadership and provides in the experiences recorded practical guidance in making such leadership effective.

Summary. The facts about the South are too inspiring and too hopeful not to have careful study and sympathetic consideration. The basal constituents in the composition of the population indicate the possibilities which the future has in store. The marvelous resources, developed and potential, stamp the South as an inestimable national asset. The natural advantages by reason of soil, climate, and location impress the investigator with the untold future power of such a section. Agencies now at work show that the Southern people are awake alike to their opportunity and their obligation. How important it is that such a land be constantly under the reign of the Ruler of all men and that all its wealth, power, and potentialities be always employed in the interest of the kingdom of God. It is to impress this fact that this book has come into existence.

CHAPTER II

THE NEW ERA ON THE FARM

1. Farming before 1860

The Great Industry. The one great industry of the old South was agriculture, and to it all others were subservient or tributary. The physical qualities and conditions of the country had no little influence in determining the pursuits of the colonists, their traits of character, and the trend of their history. New England's harsh climate, its glaciated soil and limited area forbade any extensive and highly fruitful agriculture. Natural conditions forced the people to barter with the Indians, to gain profit from the teeming fisheries of the coast, to build and hire vessels for coast-wise commerce, and eventually to develop manufacture as the chief wealth-producing occupation by which the population could be sustained. Landholdings then were small, and the density of the population increased with its growth. The Southern colonies, on the other hand, not only found a mild climate with considerable variety, but also a large domain, extending a distance of one thousand miles, having a breadth of fifty to three hundred miles from the sea to the mountain range, of flat or gently rolling land of immense fertility, with numer-

ous large rivers and with a seashore of one thousand miles, indented by many bays and estuaries. The forests with their soft woods and little underbrush were easily cleared. This great area of 340,000 square miles was so favorable to remunerative agriculture that from the beginning of the Jamestown settlement farming became almost the exclusive occupation of the people. The land grants in the South were large and the profitable areas were devoted to expansive rather than intensive crops. Much of this territory was in the bottom lands of the great rivers, in the swampy regions of the bays, estuaries, and the coast. Crops and labor had to be selected and secured that could be made profitable in the country. This condition may explain the use of Negro labor and the cultivation of such crops as tobacco, rice, and indigo, and later sugar and cotton.

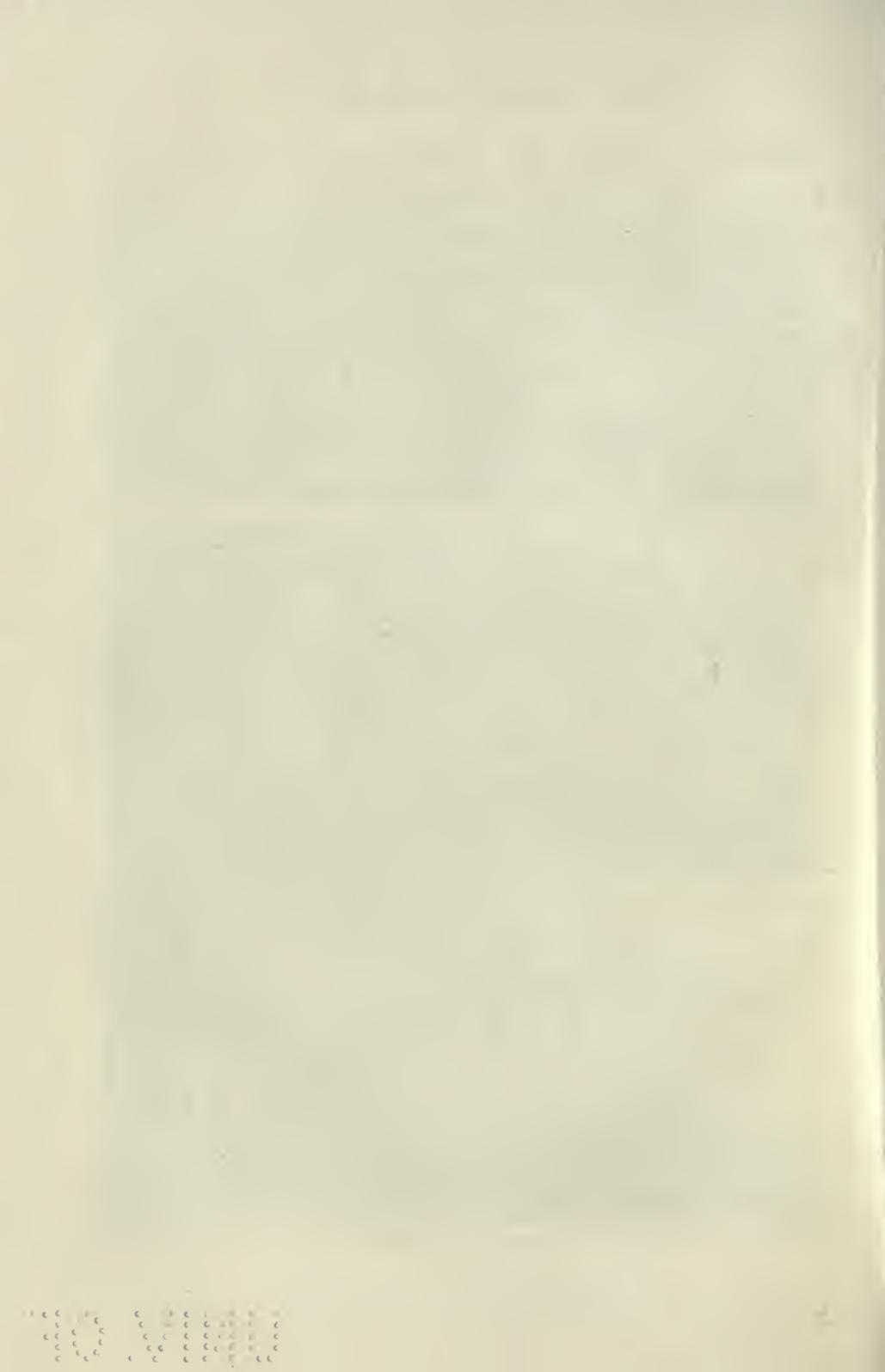
The Southern Colonists. There were very few if any skilled farmers among the Jamestown settlers, and necessarily the agricultural methods adopted were crude, although fashioned after those obtaining in England. The settlers sent to England for their seeds, stocks, and implements with which they were more or less familiar. They found here the Indian corn, potatoes, and tobacco. Sugar cane was introduced from Santo Domingo about 1750, while the cultivation of cotton began with the arrival at Jamestown. Tobacco became the staple crop by 1616, and its cultivation had not a little to do with the inauguration and development of the plantation system. It was a profitable crop, required less labor and less ground and consequently less

clearing than grain, and was more easily marketed because of its small bulk for its value.

The Plantation System. The exhaustive culture of a single crop and large areas for the staple crops of tobacco, cotton, rice, indigo, and sugar became the rule of the Southern plantation. Restorative crops, rest by fallow, and model rotations were practically unknown. The system was essentially wasteful. Tobacco was peculiarly exhaustive and made continuous demands for fresh lands for its profitable production. With no fertilizers and with crude implements and wasteful methods, accentuated by the use of unintelligent slave labor, it was found that the best alluvial lands became exhausted in eight years and thinner lands in three years. This led to the continued abandonment, without relinquishing the title, of old depleted lands for new lands of virgin fertility. The average plantation required annually about seventy acres of new land. The productive area was continuously enlarged until practically the entire coastal region, embracing a territory 400 miles long and 200 miles wide, was occupied by planters. As this territory was occupied, the planters pushed up into the back country of which parts had been put into cultivation by the small farmers. The original European settlers in the lower South and their followers and descendants clung to the broad flat coastal plains.

Planters and Farmers. There were two classes of agriculturalists in the old South, the planters and the farmers. The planters were the tobacco growers of

the Chesapeake Bay region, the rice and cotton producers of the Carolinas and the lower South, and the sugar growers of the Mississippi delta. They usually owned large estates, worked fifty to one hundred slaves, even more, and maintained a high social and political position. They were looked to as the proper persons to sit on the county court bench, in the legislature, and even in Congress. The planter's home was the resort of a host of friends, and the hounds of the whole countryside were called to the chase by the sound of his horn. The farmers who made up the great body of the white Southern population lived in the valley of Virginia, in middle and western North Carolina, North Georgia, northern Alabama, eastern Tennessee, and western Virginia and Kentucky, a region which in 1850 contained one million whites and only one hundred thousand Negroes. The hill country was settled largely by persons from the northward along lines parallel to the mountain range. These constituted the bulk of the non-slaveholders of the South. The farmers lived also along the ridges of the plantations and on small land grants between them; for, in spite of the large estates, there was left a vast quantity of unoccupied territory to furnish adequate homesteads for humble families. Nine tenths of the South's landholders at any time in its history were small proprietors who raised grain and livestock as well as cotton and tobacco. The farmer cultivated fifty to one hundred acres, maintained a simple home, reared a large family, had no servants and seldom any slaves. He usually kept a hound or



two, which enabled him to join his planter neighbor in the chase. He was not without social and economic ambitions, as he wanted slaves, a mansion, carriages and thoroughbred horses, and secured them, if fortune favored him.

The Non-Slaveholder. The total white population of the fifteen slaveholding states in 1860 was 8,099,760, and the number of slaveholders was 383,637; of whom 277,000 owned less than ten slaves each; 10,751 owned fifty or more; 1,733 owned one hundred or more; 312 owned over 200; fourteen owned over 500; while there were practically 75,000 who owned only one each. There were at least 6,000,000 Southern people who had no direct interest in slaves. These figures show that the great majority of the slaveholders were simply farmers owning a few slaves with whom they worked as managers, overseers, and drivers. It is readily seen that every slaveholder was not the proprietor of a large estate. The Black Belt where slavery was concentrated embraced only about one third of the territory of the South and in the remaining two thirds there dwelt a population which sustained itself by its own labor and produced for the market some grain and staples. It is true that some slavery existed in all parts of the South, but the number of whites who worked at manual labor was always greater than the number of slaves.

Nothing is more absurd than the idea that the non-slaveholding white man was little less than a political nonentity, an economic cypher, and a social outcast. It

is true that the planters were able to direct the lawmaking, the local improvements, the general affairs of life and command the money interests of the community, yet the farmers were voters and nine times as numerous, and while the great landowners were supreme among the slaves, they were careful not to give offense to their less affluent neighbors upon whom they depended for political preferment. The democratic spirit of white equality was as strong in the South as in the North. Hostility between economic groups in the presence of great bodies of slaves could not be permitted. The poor man stood for as much in the South in those days as he does anywhere at any time. Slavery and the larger slaveholders have played so prominent a part in Southern affairs that the world has all but ignored, if not held in contempt, the non-slaveholder and the man who owned but few slaves. Justice has never been done this latter class.

Professor G. W. Dyer of Vanderbilt University, in his *Democracy in the South*, says: "In the large slaveholding sections of Virginia poor men represented their counties in the legislature and in the state senate." The small offices were open to all. He says also: "There were eight men who served as the chief executive of Virginia from 1841 to 1861. Two of these had been farm hands in their early days, and one had been a tailor. A fourth was the grandson of a school-teacher who wrote in the office of a county surveyor and acted as deputy sheriff of Botetourt County. A fifth was the son of a Scotchman who came to Virginia as the

employee of a milling company. A sixth was a lawyer and mail contractor, and evidently came from the plain people. Only one of the eight who filled this high office belonged to a prominent family."

The Blight of Slave Labor. Slavery was a mighty economic influence in the Southern colonies from the time of its introduction in 1619, or at least from the opening of the eighteenth century, until it was abolished. The tide-water section of the South, unlike the North, was a network of peninsulas, skirted by rich alluvial bottom lands, producing in abundance corn, tobacco, rice, cotton, and indigo, but under deadly climatic conditions. The mortality of white men in such sections as well as on the watercourses was appalling. The Negro soon became a necessity, as he was able to withstand the climate ravages and was capable of much manual labor. The large land grants enabled the settlers to form and preserve an expansive system of large estates as contrasted with the restrictions in the North. These two facts laid the basis of the tide-water plantation. The rapid growth of the cotton industry along with the tobacco crop spread the planter régime which in time was responsible for the increase of slavery. The slave labor régime, which included 4,000,000 Negroes, is responsible for the reckless land exploitations and wastefulness which depleted the soils, destroyed the timber, and left the Southern States agriculturally impoverished. The slaves were ignorant, inefficient, and unsuited as a rule to any but the crudest manual operations and could not be de-

pended upon to produce varied crops, fruits, grains, dairy products, fine stock, or to use improved tools and fertilizers. They could only produce the four great staples of cotton, tobacco, rice, and sugar, which required little skill but which were the money crops of the South and constituted the bulk of America's exports. The one-crop system, the slovenly manner of cultivation, the abandonment of criminally depleted lands, the greedy destruction of the new frontiers, may all be charged to the slave labor régime. These large landowners became thoroughly acquainted with improvements in agricultural implements and methods, yet with slave labor they could not adopt them. The small farmers and tenants who constituted the great bulk of the white population were influenced by the example of their rich neighbors to keep up the use of primitive and ineffective methods and tools. From an agricultural standpoint the slave labor system became a curse to the South and could not have long continued without greatly impoverishing the natural resources of the Southern soil and thoroughly destroying the hope and stay of Southern civilization.

A Rural People. The people of the old South were a rural people. There was not only no disposition to desert the country for the towns but on the contrary when a merchant or tradesman accumulated a fortune in a city his first desire was to purchase a landed estate and slaves, and set himself up in a rural home. The population of all classes was averse to urban life and urban occupations. In fact, there were few towns and

fewer cities. The towns were petty market places, while the cities were mere distributing centers for agricultural and household manufactured supplies. In 1860 the South had thirty cities of 8,000 population and over, with an average population of 33,315, and a total population of 999,947, or nearly one eighth of the white population of the South. The South had three out of the eight, and four out of the eleven largest cities in the United States. Yet the cities can not be said to have been very great. They had very little influence upon the social life of the state. From these rural communities came the leaders of the South. Washington, Jefferson, Madison, Monroe, Jackson, Calhoun, and a great company of illustrious representatives of the South in public life had their homes on their landed estates. The agricultural system was conducive to the development of individuality, leadership, and a sense of liberty. The education of the sons of the plantations was largely European, and as a consequence their taste was predominantly classical, while their manner of expression was oratorical and florid. The planters became conservative in their views as they became self-sufficing and exclusively specialized in their interests. As there was an ample supply of laborers in the slaves there was little room for immigrants from the North and Europe, and consequently no introduction of a foreign influence to undermine the existing social and economic order. Finally land hunger forced great streams of emigrants over the Appalachian range through Kentucky into the Mississippi Valley and

down into Texas, but they carried with them practically the same social and economic system, modified by conditions as they arose.

2. Recovery and Reconstruction

Lost Wealth. From 1865 to 1880 was a period of industrial reconstruction. The economic and social system of the old South was terribly shaken, and in many ways destroyed by the upheaval of the early sixties. Of the three richest states in the Union in 1860, two were Southern; of the five richest, three were Southern; of the ten richest, six were Southern; of the seventeen richest, ten were Southern. The waste of the war left the country bare and the agricultural interests as well as other industries of the South prostrated and nearly destroyed. The country was necessarily at the beginning of a new endeavor. Many of the plantations could not be restored because of lack of money, management, and labor, and those that remained were forced into a sudden transformation and a complete readjustment. The white districts, while depleted, entered at once upon a rapid development, while the Black Belt was face to face with difficulties which have never been fully overcome. But the necessity of life impels to action, and virtue is engendered in human effort.

The Laborers. The abolition of slavery ushered in a revolution in the employment, management, and direction of labor. The Negroes just released from bondage, wanted to give themselves unlimited leisure,

enjoy new amusements, and they moved often. Very slowly did the mass of them settle down to regular work. Without white supervision their efficiency was very poor and continued to decline. They were averse to white supervision and objected especially to overseers, leaders, or drivers, and plantation bells. They were poor tenants, "cropping" as they did, with the landowner supplying everything except their own labor, hence production decreased and the soil became more and more impoverished under their cultivation. Wherever they had white supervision their crops were better. The want of reliability as well as capability in the Negro laborer brought great perplexity to the owners of large agricultural areas. Up to this time the Black Belt suffers from the lack of efficient labor. In some sections where the production of cotton and rice was very great it has declined to insignificant proportions, and many of the great plantations have been cut into small farms. White labor in 1865 was hardly to be had, as the unsettled conditions of the South prevented the coming of white immigrants from the North. The number of white laborers was somewhat increased by the accession of former professional men and former independent farmers and even planters who had been reduced to penury by the war. But wherever white labor was employed it showed its marked superiority. The decrease in the production of cotton, the great money crop on the remaining plantations, opened the way for its cultivation in the white sections. The results were so satisfactory that the white districts all

A. Wa

over the South began raising cotton, and by 1876 the proportion of white laborers to black in cotton production was as two to three, whereas in 1860 it was one to eight. This was the beginning of a new era for the white farmer of the South.

The Crops. The cotton crop in 1866 was probably less than a million bales, but by 1879 it was 5,755,000 bales, or 370,000 more than in 1859, a complete recovery in fourteen years. In 1860 the tobacco crop in the six states of Virginia, the Carolinas, Maryland, Kentucky, and Tennessee was 346,911,876 pounds; in 1870 it was 190,827,916 pounds; in 1880 it was 335,887,420 pounds. The sugar crop of 1860 was 235,856 tons; in 1866 it was 21,074 tons; in 1881 it was 121,886 tons; but the crop of 1861 was not reached until 1893. The total bushels of cereals produced in the South in 1859 was 523,345,129; in 1869 was 419,775, 732; and in 1879 was 719,747,997. The tonnage of the hay crop in 1876 was probably twice that of 1860. These statistics indicate the rapidity with which the South rallied from its economic disaster of the sixties. The reconstruction in agricultural life and methods, which was made a necessity by the exigencies of the situation, had not a little to do with the speedy recovery of the country from its depleted and embarrassed if not impoverished condition. Not only were larger crops of the great staples produced, but diversification began to be practised in the grains, grasses, and such products as were necessary to home comforts and appetites. With the shortage in money which embarrassed all parts

of the South, household industries were everywhere established and these called for raw materials of all kinds. The period of economic reconstruction was a time of initial diversification.

The People. The plantation, with its fine social qualities, aristocratic mien, commanding wealth, and political power, never dominated the South or any part of it after the sweeping desolations of the sixties. Many of the mansions were destroyed, many of the owners were killed or disabled, the broad acres had become a waste of weeds and bushes, and the owners who had not been ruined, had been reduced to financial straits. Not only so, but the old South with its sentiment, sweetness, wealth, and rare civilization had gone never to be restored. Rehabilitation was in many instances undertaken, but the conditions would not permit such achievement. An aristocracy broken, hopeless, embarrassed, however noble and high, could only seek retirement to modest surroundings. The society of the South had to find a new center. The town and the city began to be the gathering-place of the social and economic leaders who had always considered the estates as the proper dwelling-places for high humanity. The Negro had lost his place in the life of the home, and became a new creature quite apart from the white folk. The white farmer had succeeded the planter in the agricultural pursuits and was building a new South by his own industry, toil, and determination. The exodus to the town and city, a revival in railroad building, the establishment of commercial enterprises, the

diversification of crops, and many other signs of the modern era began to appear. Educational progress, which is always largely influenced by social life, took on a new phase, and common school instruction began to be a recognized necessity. The churches were quickened into new life and enlarged activities as the economic recovery became more complete and the social reconstruction more pronounced. The new South was to have a new people, new institutions, and new modes of living, but these were to grow out of the old South with its fine gentility, genuine culture, and characteristic civilization.

3. The Twentieth Century Era

The Awakening. Farming in the South to-day is a new occupation because of the awakening of a new interest, the production of a new intelligence, and the development of a new attitude in the farmers and in the people at large as well. The farmers have been awakened from their long-time contentment with those inefficient and wasteful methods which have despoiled their lands, increased and consumed their labor, and kept down to a disheartening figure the fruits of their toil. This change is due to several causes, among which may be mentioned their own normal development, the influence of western farming with its prairie sweep and new and larger implements, and the aid which has come to the South through the federal agencies and private benefactions which have demonstrated the possibilities of scientific farming. Not only have the men

in the open field been awakened, but the commercial agencies of town and city have come to see the importance of proper cultivation, in order to save the good soil, redeem the waste lands, multiply the crops and the yield, and effectualize rural life. The educational leaders and authorities have seen that, whatever may be the interest in popular education which they may arouse, meager agricultural incomes will make the securing of that education an impossibility. The Church leaders have come to realize that the support of religious institutions in the country is always poor when agricultural prosperity is at a low state. While the new era had its beginning with the economic reconstruction which followed the destruction of the old plantation life and system, yet it has come in its fulness only in the last dozen years and will show its gracious benefits in the immediate future.

Educating the Present Farmer. This is possible and why not do it? That has been and is the attitude of the federal government and multiplied efforts are being made to accomplish that end. That is the purpose of the demonstration work which is being now so extensively carried on in the Southern States. This work recently received its great impetus from Dr. Seaman A. Knapp, who was a special agent of the federal Department of Agriculture for several years. While operating in Texas to combat the deadly effects of the boll-weevil on cotton, he attracted the attention of the General Education Board, whose officers were seeking an agency through which to render some aid to the

farmers of the South. His plan wherever diligently carried out was successful in making a crop of cotton under boll-weevil conditions. With the funds of the General Education Board at the command of Dr. Knapp and his colaborers in demonstration work, plans were at once made to take to the farmers in the persons of well-chosen agents the principles and the program of scientific farming with its diversification of crops, soil treatment, and methods of cultivation. For a dozen years this work has gone on, and to-day with greater zeal and intelligence and by a larger force of demonstrators than ever before. There is a state agent for each of the sixteen Southern States, with three or four district agents in each state, and each of these has fifteen to twenty-five local agents. There is a company of demonstrators, reaching into the various counties and limited sections, that numbered last year 1,229. Of these 842 are engaged exclusively with adult farmers and in promoting the work done by Boys' Clubs, and 387 are engaged in forming and directing Girls' Clubs. Last year 105,000 adult farmers participated in demonstration work and saw in their own communities the actual results of scientific farming. The demonstrators held farmers' meetings as well as supervised the demonstration farms, and at these meetings 649,733 farmers were in attendance. These demonstrations are carried on for the Negro farmers as well as for the white farmers. As they go they proclaim the ten agricultural commandments:

(1) Remove all surplus water on and in the soil.

(2) Plow eight, ten, or twelve inches deep in the fall with implements that will not bring the subsoil to the surface.

(3) Use seed of the best variety, intelligently selected and carefully stored.

(4) In cultivated crops give the rows and the plants in the row a space suited to the plant, the soil, and the climate.

(5) Cultivate the soil intensively during the growing period and rotate the crops.

(6) Use judiciously barnyard manure, legumes, and commercial fertilizers.

(7) Produce at home all food required for the family and the stock.

(8) Use more horse-power and better machinery.

(9) Raise more and better stock to the extent of utilizing all the waste products and idle lands of the farm.

(10) Keep an accurate account of each farm product in order to know from which the gain or loss arises.

These agricultural agents have become promoters of a better country life; more home conveniences, attractions, and advantages; a more adequate educational system with better schoolhouses and surroundings; and a higher state of country living. The possibilities of social and moral service through these agricultural agents are as great as those of economic progress.

Educating the Future Farmer. There were 75,000 boys enrolled in the Corn Clubs of the Southern States

in 1915. Each of these had an acre in corn, or such crops as Kaffir or Milo which are substitutes for corn in Oklahoma and Western Texas. Club members were expected to demonstrate the growing of pigs, calves, lambs, and kids, depending upon the demand conditions and needs in the various sections and localities. These boys' Corn Clubs have been conducted in the Southern States since 1909 by the national Department of Agriculture, the state Agricultural Colleges and cooperative agencies. During the six years 1,751 boys produced more than 100 bushels to the acre, 26 went above 200 bushels, and one from Alabama went to 232.7 bushels. Each member of the club receives instructions from the Department of Agriculture on how to cultivate the soil and why, how to care for his live stock and why, how to plant the acre the next year and why. With glowing and growing interest the boy receives the instruction and makes it his for his lifetime, and also for his community. While the boys are receiving their instruction as members of corn clubs and other farm clubs, last year as many as 53,000 girls in the Southern States were enrolled in Canning Clubs, under the supervision of 387 women agents. They have tenth-acre gardens in which to grow tomatoes and other vegetables. They can vegetables, berries, and fruits of all kinds. They are instructed in the preparation, care, and cultivation of garden plants and also in seed sowing and production of all kinds of vegetables. Girls' Poultry Clubs are also extensively conducted. Counties have been and are being organized so that all the farm girls

may be touched by the new enthusiasm for, and intelligence of farm life. The woman agent as she visits is expected to find opportunities for suggesting many inexpensive but convenient and serviceable labor-saving devices, also the best models of household utensils and simple means for beautifying the house and the surroundings.

An Incident. The General Education Board reports this incident. Two strangers in Alabama observed an outstanding patch in a large field of ordinary corn. They dismounted to interview the owner. A Negro boy approached.

"Is this your corn?"

"Yes, sir."

"How did you come to grow it?"

"One of Dr. Knapp's men showed me, sir."

"Why did you plant it so far apart in the rows?"

"Because, sir, most all that grows comes from the sunshine and the air."

"When did you plow?"

"Last fall, sir."

"Why?"

"To make plant food during the winter."

"Where did you get your fertilizer?"

"From the bottom, sir."

"How many times did you cultivate?"

"Six times, sir."

"Why?"

"Because there's water next to the clay, and when I do not plow the sun draws it all away."

"When did you put in the cow-peas?"

"After the last plowing, sir."

"What did you do that for?"

"Because the cow-peas get out of the air nitrogen, and put back in the ground about as much as the corn takes out."

He had learned his lesson, and three years later he and his sister were students at Tuskegee Institute, paying for their education with the money earned as club workers!

Other Agencies. The agricultural colleges of the South were never so well conducted nor so highly regarded as to-day. In each state in connection with the agricultural college the federal government conducts an experiment station to which it makes a yearly appropriation of \$30,000. Many states supplement this amount by their own appropriations. Each station conducts such experiments as its management may see fit. In this way soils, seeds, pests, and products of every section become scientifically known. The leaders in the commercial and industrial activities, as in the educational movements and also in the community service of the church, are emphasizing more and more the importance of agricultural instruction in the public schools. There is now no association of bankers, lawyers, physicians, teachers, or business men that does not discuss at almost every meeting some phase of farming and farm life. At Nashville, Tennessee, was founded in 1914 the Knapp School of Country Life in connection with the George Peabody College for

Teachers by contributions amounting to about \$500,000. This institution is preparing leaders for the farm and country life and is also influencing a great body of teachers who are going out from this institution to all parts of the South to train men and women for the local communities. During the summer special courses are given for ministers of the gospel who labor in the country. Three of the state universities of the South last summer also conducted institutes of two weeks' duration for country ministers, while several Church colleges conducted similar institutes for the ministers of their denominations. The economic, educational and religious forces of the South are being enlisted and mobilized in the interest of the farming industry and the mental, moral, and religious development of the country people.

Good Roads. Mr. L. W. Page, of the Federal Office of Public Roads, said recently in an article: "Hopeful signs of rapid progress in road building in the South are becoming abundant. Ten years ago the work of road improvement had hardly begun; to-day the activity of the South is equal to that of the North. Community after community, state after state, is taking up the work and pushing it along with enthusiasm. Here and there mistakes are made, but in general the movement is steadily tending toward a county unit system, supplemented by a state Highway Department. Such a system when wisely organized will provide for a sustained policy and make efficiency the object of its work." Fifteen per cent. of our roads carry three

fourths of the traffic. Hence the problem of improving our roads is by no means as great as many would have us believe. It is more a question of wisely locating our improvements so as to serve the greatest number. Highway conditions in the South have been practically revolutionized during the last fifteen years through local bond issues, the general use of convicts for road work, and the granting of state aid in money and supervision. The total expenditure for roads in 1913 was about \$50,000,000, of which about \$20,000,000 was raised by local bond issues. Because of the low cost of labor, extensive use of sand-clay and gravel construction, and other favorable local conditions, the South has reaped more widely distributed benefits for expenditure than any other large section of the United States. In 1900 the total mileage of improved roads in the South was only 15,500, while on January 1, 1914, it was 51,981. But when it is remembered that the total road mileage of the South is 855,559 miles, it will be seen at once what yet remains to be done.

Tenancy. One of the chief perils of farming and country life in the South is tenancy. The tenant wears the soil out with his one crop, his one-year lease, for his only concern is to secure a large yield. He wears himself and his family out with his inadequate teams and implements, and his yearly move. He wears his community out. He has only a passing interest in his neighborhood. The school and the church can do very little for him and his family, and they can do very little

for the church and school. Some one has well said that there is no more fixed basis for human improvement than private ownership of land. Resident white farmers who own their lands and homes are the hope of the community and the Negro farmers who own their lands are the hope of their race, while a large percentage of tenancy of either or both is a menace to community growth. The average length of tenancy is one and one half years. The percentage of tenants who move every year is 52. Of the farmers in the South 48 per cent. are tenants, while the percentage in the nation is 37. Table III will show the tenancy in each state in the South, giving the number of tenants, the percentage of tenants and the percentage of the land in cultivation that is actually tilled by tenants. In some states tenancy is growing. Tenancy is much greater in the cotton belt than in the grain belt. A larger percentage of the farmers are white in the grain belt than in the cotton belt. It is also true that a larger percentage of the white farmers are owners in the grain belt than in the cotton belt. But tenancy in all sections and states is rapidly becoming a menace to economic, social, educational, and religious progress.

Absentee Landlordism. England and Ireland should be warnings to the United States against absentee landlordism. But the plantation system of to-day wherever it is found in the South is a system of tenancy and absentee landlordism in almost every case. The most alarming condition is that of the moving to town and city of the owners of farms who have been successful

in accumulating a competency and who hence seek the towns and cities because of the advantages, conveniences, and social life which their families did not have in the country. In one county-seat in Texas a resident remarked recently, that fully sixty per cent. of the landowners of that county lived in that town. When the landowner leaves his farm, there will be much soil deterioration and no soil building, there will be deterioration in the farmhouses and barns, the schools and churches will be weakened, and community life will lose its leaders. If all the landowners of the South were now on their farms, and would give themselves to building the social, intellectual, recreational, moral, and religious life which they and their families now enjoy, while their tenants are without them, and without the means of securing them, the problem of the country life would be nigh solution. If the absentee landowners will not return to the soil nor employ the means which they can command for restoring or establishing the proper conditions for a beautiful uplifting and satisfying country life, why may they not dispose of their lands to those who will give their lives to the country? The lands should be in the hands of those who will live on them, and absentee landlordism should be discouraged, discredited, and discontinued. This can be brought about only by an increasing and ever-persistent emphasis on the meaning, purpose, and program of a genuine country life, with all the facilities for economic, intellectual, moral, and religious development.

Remedies. How to build up and organize country

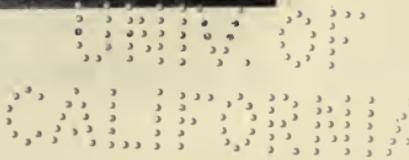
life in the face of all the drawbacks and menacing perils is the great question before the South. One thing seems clear, the leadership for the country must be of the country and in the countrymen. In the old South there were steps leading directly from the soil to distinction among men, and that should be true in the new South. But then the college graduate was on the soil, and not considered "buried" as to-day. The choice young men have been educated away from the farm instead of for the farm. The call to-day is for the support of educational and religious authorities in preparing leaders for the country. Dr. A. P. Bourland has summed up the following fundamental principles: "The organization and upbuilding of rural life must be the outgrowth of the self-activity of rural life forces. Outside forces can only assist in this work. There is a need of raising the general level of living in the country in order to keep the brightest and best young people from leaving in great numbers. To educate the young in the schools, to elevate their ideals, to arouse their ambitions without raising the level of living and offering them a broader field for the exercise of their talents may do as much harm as good. There must be cooperation among the rural life forces. The farmer, the country woman, the country teacher, the country editor, the country physician, the country business man, and the country preacher shall and must join hands for a long hard pull for better living along every line in the country. The community must learn how to educate, to organize, and to develop itself." With

these principles constantly in mind the leaders in the country life movement may speedily bring in a new era on the farm.

The Rural School. The rural school in the South has been poor, conducted in a one-room house with an average value of about \$675, with inadequate facilities, and a meagerly trained and inexperienced teacher who in most cases was making a makeshift of teaching. Seventy-five per cent. of the teachers have had no other training than that given in the common schools. The school has a new teacher nearly every year. Surveys have shown that seventy-five per cent. of the teachers are in new positions every year, sixteen per cent. return for the second year, and only eight per cent. for the third year or longer. Three fourths of the teachers' board, and hence come from other sections. One fourth of them are under twenty years of age. From fifty to eighty per cent. of them according to the state are young women. They hear from twenty to forty recitations a day. Is it any surprise that one has said, "The schools with their present course of study have been our most efficient means for depopulating the rural districts"? Each year about one fourth of the school population are not enrolled in any school. The average length of term is five and one half months and only about twenty-three per cent. of the school population attend for the full term, forty-four per cent. one half of the term, and thirty-three per cent. for one fourth. These facts are alarming. They have awakened the state and national school authorities, and



COUNTRY SCHOOLS



they have inaugurated vigorous campaigns in behalf of the rural school. Rural school supervisors have been appointed in every Southern state, and they are diligently stirring up interest, and directing county superintendents in the best plans for developing a competent school system for which the teacher shall be adequately qualified. The new farm school calls for a new kind of teacher, professionally trained, who shall understand the difficult problems of the present day, who shall have a proper conception of country life and be willing to live it in the midst of the country community. Such teachers should be community leaders, and competent for modern rural school organization and administration. This calls for the training of the untrained teachers now in the country schools by institutes, summer schools, reading circles, and demonstration schools.

The Farmer's Church. The farmer's church in all parts of the nation is undergoing inspection, criticism, and reappraisal. It is yet to be seen whether it is as badly off as the critics claim, or even as the survey makers may be inclined to indicate. The country church in the South has been and is a power for righteousness. With all its deficiencies it has produced strong moral character in the citizenship; it has stood for integrity in public and private life, carried forward reforms with a vigor and a conscientiousness unknown in the cities, and given leaders to the great professions and the commanding commercial enterprises. Such a record is not to be despised or even lightly regarded. It

is not to be accounted for in any other way than that the country has had a preaching ministry that knew profoundly certain great Christian doctrines, proclaimed them with conviction and frequently with vehemence, and supported them by an undeniable personal Christian experience. There has been in the South very little diluting of the gospel as set forth by orthodox theologians. Sin and salvation have been made real by the pulpit. The field of the preachers' discourses has been limited, but the country people were brought by them to see very clearly the line between the godly and the ungodly, the worldly and the heavenly. While this has produced a strong religious individualism, it has failed to develop the social aspects of Christianity which are essential to a thoroughly Christian life. It is also true that the growth of the towns and cities has drawn heavily upon the country for the kind of men that made the former country church vital. The denominations have not had a sufficient ministerial supply to take proper care of the country after meeting the more insistent demands of the towns and cities. As a result, the country church to-day is not rendering the religious service to the people which it rendered aforetime. Whether in reality or not, in comparison with the town church, the country church shows deterioration. The church house—too frequently unpretentious, often unpainted, shell-like frame and rudely seated—is not inviting and by no means elevating. Such is not generally true in the town. At least ninety-five per cent. of the country churches do not have weekly preaching

services. The preacher generally comes on Saturday, preaches two sermons on Sunday, and leaves Monday to return two weeks or a month later. In town it is different, for the services are held more frequently, and even the country preacher resides there. While eighty-five per cent. of the churches have Sunday-schools, yet seventy-five per cent. of the school population is never in them. Young people's societies, women's societies, and men's organizations are few and not highly efficient. The churches are practically without social activities. But the leaders of all the religious denominations are awake to the meaning of these facts and they are putting forth worthy efforts to reinvigorate and reempower the country church, not only for the old service, but for that which is now demanded by the new program of rural reconstruction. Excessive rural migration, increased exodus of bright young men and women and retired farmers to the towns and cities, the growth of tenantry, and the abandonment of many country churches have awakened our public economic, philanthropic, educational, and ecclesiastical leaders to the necessity of a campaign for rural progress and an effort to effectualize rural society. The most frequently discussed topic at commercial congresses, bankers' conventions, and educational associations is agriculture or country life. Scientific farming, demonstration farms, good roads, consolidated or centralized country schools, social and intellectual centers in the country, and inviting and satisfying country life are being not only seriously discussed but attempted by leaders in many sec-

tions. It is all but universally believed that the church is an essential instrument and agent in solving the rural problem.

SOME QUESTIONS TO BE SERIOUSLY CONSIDERED

(1) The country Church faces a crisis. Has it the power for the new demand?

(2) A clear and high ideal for rural community life must be developed and maintained. Can the Church perform that task?

(3) Has it a program of work for its neighborhood that presents a really live attack on the essential problems of rural civilization?

(4) What can the Church and its ministry do to minister to the social and economic needs of all the country people?

(5) Do the churches of the United States, and can they under their present methods, give adequate religious instruction and inspiration to the forty million Americans who live on the farm?

(6) Is the present country ministry equipped for leadership in the country life and thought, to bring the rural school out of its incompetency and chaos, and to make the country church a genuine social, intellectual, and religious center?

SOME URGENT NEEDS

(1) A study of the country Church problem by the seminaries and Church organizations.

(2) A movement for the special preparation of young men for lifelong service in a country parish.

(3) A more useful country Church, a Church that takes part in the activities of the community.

(4) More cooperation among denominations in country communities.

(5) The development of lay leadership. A group of laymen who know the large rural problem, who understand the elements of its solution, who appreciate the real place of the Church and love its altars, and who will assist in developing the economic, social, and religious life of the community.

(6) The Church needs in its leadership, according to Professor Butterfield, men of vision, practical men, original men, aggressive men, trained men, men with enthusiasm, persistent men, constructive men, heroic men.

SOME FIRST THINGS

(1) A living wage or minimum salary for the minister. Local church boards should be informed by conferences, synods, associations, and conventions what is expected as a minimum support for a country minister. The men who can do what the country Church now requires must have a competent support.

(2) The organization and reorganization of circuits and pastorates so as to insure an adequate financial support of the preacher in charge.

(3) The use of junior preachers in large circuits and

pastorates where they may have the direction of trained and experienced senior preachers.

(4) The use of an unpaid ministry, as that of local preachers and lay helpers, to insure public worship wherever needed. These are to serve without pay, except for expenses, under the direction of the preacher in charge.

(5) The adoption and use of an adequate financial system in the country.

CHAPTER III

INDUSTRIAL DEVELOPMENT

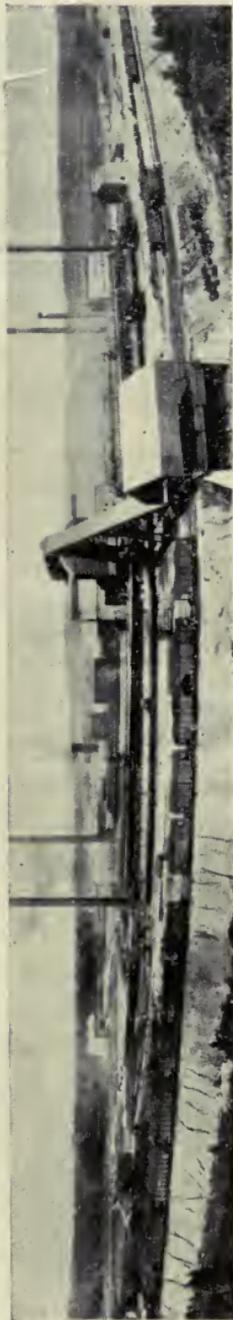
I. Introduction

Place of Manufacture. The South will always be a great agricultural country because of its natural resources, climate, and location. Agriculture is the real wealth-producing occupation of the human race and can never be discontinued or even slightly neglected, for without it the race can be neither fed nor clothed. But agriculture alone will leave man bound in narrow confines, helpless before the great tasks of civilization, and hindered in the accomplishment of the highest ambitions of his mind and spirit. The rude raw materials, fresh from the lap of nature, must be fashioned by the ingenuity and skill of man before they come to their highest value and usefulness. The ore from the mines is worthless until passed through the required processes which shall change it into an adjustable and dependable and useful metal. The stones in the quarry must be chiseled into shape by man's designs before they can go into palaces and cathedrals. The wool from the sheep's back, the thread from the cocoon, the lint from the cotton boll, the raw hides from the slaughter-pen, and whatever comes fresh from the

fields would be of little value to man without that working over which is called manufacture. Such an occupation is the complement and companion of agriculture, it should always be considered as such, and whenever possible the two may well be carried on side by side.

Facilities. There is no section of the United States that offers greater inducements to manufacture, especially of certain products, than the South. Its raw materials of cotton, iron, zinc, lead, wood, wool, leather, in abundance, with coal, petroleum, lubricating oils, in unlimited quantities, and fine and strong-flowing streams, to produce all needed power at the minimum cost, constitute favorable conditions found nowhere else in America or even in the world. It is true that shipping facilities and large markets in the South are not equal to those which have been built up in the North and East, but with the demand which large manufactures would make they would readily be provided. While shipping and markets encourage manufacture, it is just as true that manufacture, vigorous, strong, and voluminous, will bring the markets and develop the shipping, especially as the natural provisions for great harbors on the southeastern coast and the Mexican gulf are abundant.

Developing Manufactures. Manufacture became a necessity in the New England colonies because of the unfriendliness of the climate and the niggardliness of the soil toward agriculture. Short seasons and poor crops became a physical embarrassment, and the laws of self preservation soon set human ingenuity to devis-

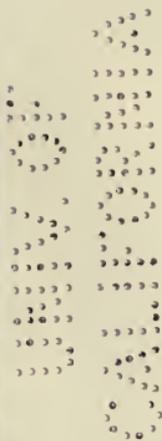


GREAT MANUFACTURING CENTER, BIRMINGHAM

By-Product Coke Plant

Blast Furnace

Steel Plant



Ma

ing new means of a livelihood. The necessity for indoor employment opened the way for attention to manufacture. In the Southern colonies it was altogether different. The seasons were long, the crops were luxuriant, the climate made the outdoors a delight and the inside employment during much of the year a burden. The foreign markets for the South's staples brought wealth to the planters, and gave them ready and cheap access to food, household supplies, and to all needed manufactured articles. Man usually finds and follows the channel which necessity and conditions make for him. The New England region became necessarily a great manufacturing section, while the South with its limitless domain, superb fertility, and gratifying harvests, became very naturally an agricultural section. In the South the Negro soon became the chief laborer for the man of wealth. He was utterly incapable of handling any machinery, at least any but the simplest implements. This is true even to-day. Labor for manufactures must be white labor. But colonial conditions have passed away. Steam, electricity, and the new machinery have made indoor labor in the South as comfortable as in the North. White labor is now plentiful and as easily obtained in the South as elsewhere. The sentiment is no longer wholly for agriculture; on the other hand, it is fast developing in favor of putting manufacture on a par with agriculture, that the country may meet all its own needs and aid in supplying the needs of other sections and nations.

Factory Community. The factory builds about itself a community with its own peculiar characteristics, manner of life, and social needs. Educationally, morally, and religiously it must receive treatment suited to those needs. The factory develops an altogether different state of society to that found on the farm. Individualism has always been the outstanding characteristic of farm life, but in the factory the social and cooperative element is essential to achievement. The school and the Church to accomplish their righteous purposes are compelled to carry out a social program in all factory districts. The factory community must be inspired to community service, if morals and religion are to become significant and vital to the factory people. The development of manufacture throughout the South with its multiplied industries will produce communities in towns and cities which will be revolutionary in the life of the South, because of the spirit which they will introduce, the new economic attitude which they will create, and the requirements which they will make upon the political, educational, social, and religious leaders. Already the factory community wherever it has been found is being discussed as a problem, social and religious. The Church must make full preparations for meeting the issues which manufacturing will inevitably very soon bring.

Mining Community. 'All that has been said in regard to the characteristics and needs of the factory community may be repeated for the mining community, except that the difficulties are more numerous and more

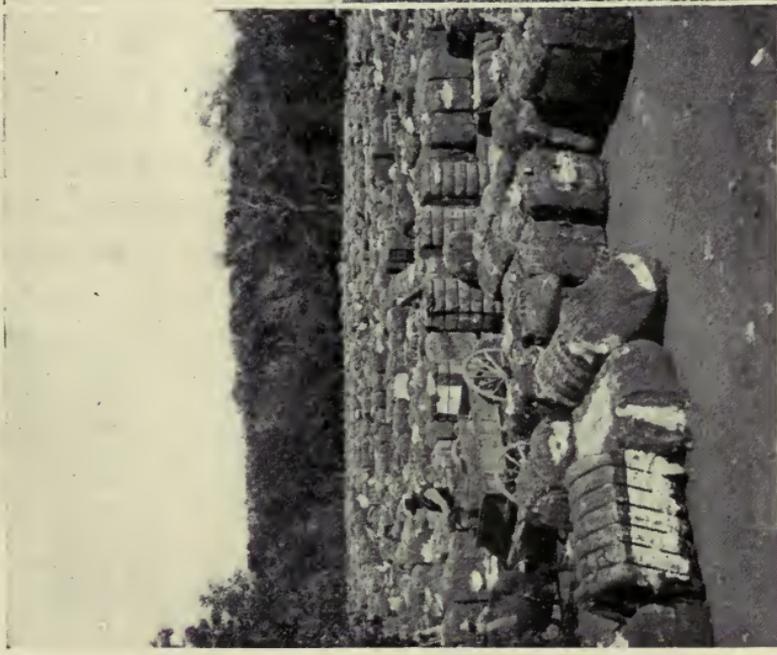
obstinate. The coal-fields and the oil-well districts now open in the South are perplexing the missionary leaders of the churches. When the mining operations are multiplied many fold, as they are sure to be, there will be cause for alarm if the churches and their allies do not mobilize their forces and enter upon a great cooperative campaign in the name of common humanity and genuine Christianity. Any excuse or claim that the Church is not called to any service except the preaching of the gospel theologically interpreted, may be satisfactory to some good people, but the world of to-day which the gospel of Jesus Christ is given to save, will not hear such a claim. An increase in mining activities which is now evident will call louder and louder to the Church for a régime, a message, and a service which will be testing, reconstructing, and eventually glorifying.

2. Mines and Mining

Mineral Products. The value of the mineral products of the South in 1911 was \$371,372,876, or one fifth of that produced by the United States, notwithstanding the large production of gold, silver, and copper in the Western States. Of the fifty-seven useful minerals mined in the United States, all except borax and platinum, are produced in the South, while nine, including phosphate rock, tin, sulphur, fuller's earth, manganese, pyrite, and nearly all the mica, are produced nowhere else. As a general rule the South produced more of each commodity than was required for home

consumption in its crude state, but its folly came in exporting the raw materials to be fashioned by manufacturing industries and then returned. The South has produced 22 per cent. of the bituminous coal of the United States, 28.1 per cent. of the petroleum, 74.1 per cent. of the lead and zinc and 12.6 per cent. of the pig iron output. Appendix B shows the value of the mineral output in the various states in 1911 and the increase in these products from 1880 to 1910.

Will Mining Continue? Mr. Edwin C. Eckel, the Mining Geologist of the federal government, estimates that the total iron ore deposits in the Southern States are about 2,600,000,000 tons, of which at least one third are now available. The increased and increasing importance of the steel industry will insure the continuation of the mining of iron until the large proportion of these great deposits shall have been exhausted. Mr. M. R. Campbell of the United States Geological Survey published in 1908 a map of the coal areas of the United States which shows that the known coal fields of the Southern States aggregate about 88,000 square miles, with an additional 10,000 to 12,000 square miles about which little is known but which are believed to contain workable coal. These estimates do not include over 80,000 square miles of territory, in Alabama, Mississippi, Louisiana, Texas, and Arkansas, supposed to contain workable lignite, whose potentialities for the future are considered enormous, but which will probably lie dormant as long as cheap true coals are largely undeveloped. The total coal areas of all Europe are



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PART OF A 4,000,000 BALE COTTON CROP, TEXAS



HARVESTING RICE ON A TEXAS PLANTATION



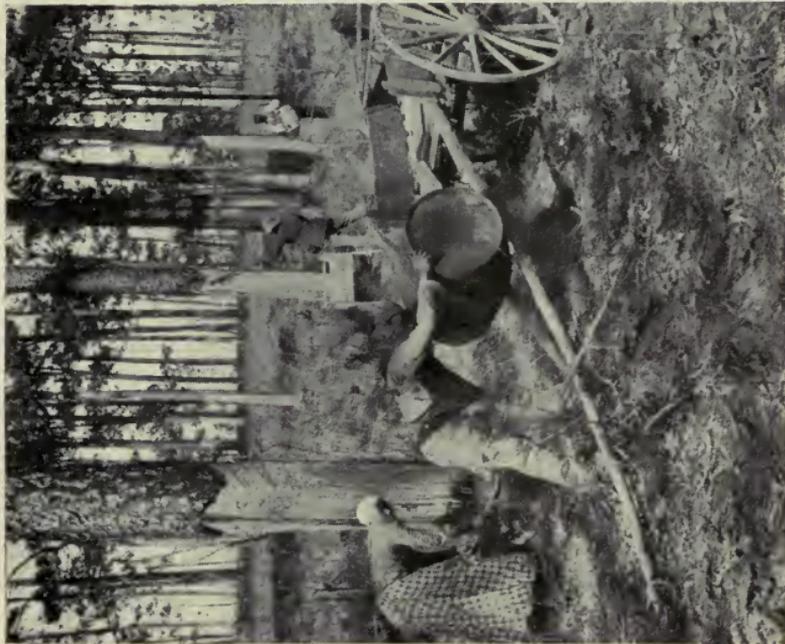
about 44,000 square miles. Europe has reduced her supplies in the last ten years four per cent., while the Southern States have reduced theirs two tenths of one per cent. How long before the European fields will be exhausted and the European countries be compelled to draw on the stored-up resources of the United States and China? Coal mining then in the South will be a more extensive industry than it is to-day. Will the South learn the lesson, before that time, of using her own coal in developing the industries by which her great population may be supported?

The Miners. There were in 1909, 1,065,283 wage-earners who labored in the mining industries of the United States, and of these 256,252 were in the South. About ten per cent. are engaged in quarries and with oil wells, leaving almost one million actual miners who toil in the depths of the earth, and of these 225,000 labor in the mines of the South. They live with their families in the little mining towns and villages located in many instances in unattractive portions of the coal and iron fields, having as a rule very humble homes with poor household furniture and conveniences. Schools and churches do not always exist in the communities, but when they do, the equipment and the service which they render are small in comparison with what the general population of the country demand and get. The quarrymen and the oil-well laborers are for the most part Americans, but the miners are more largely foreign-born than American-born. The miners are more or less illiterate; they are subject to the liquor

habit; they indulge frequently in rowdyism; they are usually migratory. To the managers they are usually simply "hands," and are valued by their net income to the company. The people in the community who are most capable of helping them socially, intellectually, morally, and religiously usually estimate themselves so high socially as to make an unbridgeable chasm between themselves and the miners and their families. The miner has to get his help usually from his own kind, or from one sent in by some humanitarian or religious organization. The million miners and their families in the United States, with one fifth in the South, should cause Christian men and women to stop, think, pray, and prepare to act.

3. Manufactures

A New Era. The South, as has been emphasized, was prior to 1860 preeminently an agricultural section. The capital invested in manufactures in 1860 by the Southern States was \$159,496,592, or 15.8 per cent. of the total investment by the United States. The total value of their manufactured products was \$277,280,409, which was 14.9 per cent. of the total amount produced by the entire country. Tables IV and V, compiled from the census reports of 1860 and 1910, will show the extent of manufacturing in the South fifty years ago and at the present time. Then the employees numbered only 180,063 and could not be said to make up a factory population, but with 1,143,355 persons now engaged as



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COLLECTING CRUDE TURPENTINE, NORTH CAROLINA



GREATEST RESIN MARKET IN THE WORLD, SAVANNAH



wage earners it is very evident that factory communities are being formed in many places.

The amount of capital invested in manufactures in 1912 according to the Manufacturers' Record was three and a half billion dollars—no inconsiderable sum. The value of the manufactured products of the South for that year was estimated at three billions nine hundred million dollars—a rather large amount. The South in 1909 produced 11.9 per cent. of the boots and shoes made in this country, 18.1 per cent. of the carriages, 21 per cent. of the bricks and tiles, 14.9 per cent. of the pottery, terra cotta, and clay products, 84 per cent. of the hosiery and knit goods, 37.7 per cent. of the manufactured ice, 20.2 per cent. of the coke, 8.8 per cent. of the paints and varnishes, 64.8 per cent. of the artificial fertilizers, did 22.6 per cent. of the milling, 14.5 per cent. of the canning and preserving, 13.4 per cent. of the slaughtering and meat packing, cut from its own forests 39 per cent. of the lumber, and produced all the turpentine and rosin of the United States. These facts will show that the Southern States have entered upon the work of manufacturing with vigor and with a clear knowledge of what they may eventually accomplish in manufacturing industries.

Cotton-mills. The South spins twice as much cotton to-day as the nation spun in 1880. She had 11,859,000 spindles in 1912 and has been increasing the number continuously, having added 454,804 in 1915. In 1909 the South's capital invested in cotton-mills was about nine hundred million dollars. In 1915 the new capital

Efficient

*4.5 per cent
1915*

put into these cotton-mills in the cotton-growing section was \$11,370,110, of which \$9,101,100 was for extending the manufacturing facilities of the existing enterprises while the remainder was for new establishments. Massachusetts leads all the states in the number of spindles, having in 1910, 7,391,671, but South Carolina comes second with 3,760,891, North Carolina third with 2,958,235, and Georgia fourth with 1,774,967. The South uses in her mills more cotton than all the remaining states. Massachusetts in 1910 used 1,244,614 bales, North Carolina 754,483, South Carolina 690,834, Georgia 529,726. The United States consumed in the cotton-mills about five million bales annually. The South's cotton crop in 1914 was seventeen million bales of about five hundred pounds each. But why should the Southern States, with this enormous supply of cotton, with unlimited resources of water-power, with ample natural provisions for shipping, continue to export such a large proportion of this cotton when they can reap the profits of the manufactured articles? This is the question which the economists of the South are asking themselves, and the inevitable answer to the question will soon be such an increase of cotton-mills, manufacturing all classes and grades of cotton fabrics, as to command the attention of the world. Already forty-seven per cent. of the nation's exports go from the South. This percentage may be greatly increased if the present aggressive spirit among the various economic and industrial organizations continues.

Factory Communities. Forty per cent. of the cotton-mill operatives of the United States are employed in the six hundred cotton-mills of the South. These one hundred and forty-five thousand wage-earners represent six to seven hundred thousand persons, who live for the most part in factory communities. The houses in which they live have been, as a rule, built by the company that owns the mill in which they labor. They are plain, with the same pattern and color as those in which their neighbors live. The same may be said of the tobacco factories and their employees, who with their families number about two hundred thousand persons. The factory population of the South who live in the segregated factory communities of the towns and cities cannot be less than one million to a million and a half persons, and the number is rapidly increasing because of the fact that the growing manufactures are those that create factory communities.

Factory People. The cotton-mill operatives are almost entirely native-born white people, the most of whom were reared in the hill and mountain sections of the states in which the mills are located. They come with the poverty, the illiteracy, and the generally belated condition of life which characterize the inhabitants of the hidden recesses of the Southern mountains. They are transferring to the factory communities the moral, educational, and religious problems which the churches have heretofore had in the hills, except here there are added the obstacles which social relations in such communities usually produce. There is a possibility that

the coming of the hill people to the light of social civilization may open the way for the going into the hills of the influences which will greatly illuminate and stimulate the people who remain there. Where the mills are located in the plains the operatives come largely from the populations of the respective communities and are not greatly different from those coming from the hills. The factory community thus constituted will require numerous and effective means of mental, moral, social, and religious uplift, which the church and her allies should diligently, sympathetically, and vigorously promote. The school and the church are the primary forces for these communities, but they will be called upon for community service as a part of their work.

The recreational instinct needs direction, the cultural life needs stimulation, the moral nature needs awakening and sensitizing, the religious faith needs clarification, cultivation, and stabilization. There are many valuable things which social workers may do in building up home life by the domestic arts and economics, in purifying and strengthening physical life by sanitation, exercise, and health preservatives, and in enlarging the community life by joy-giving recreations, cultural entertainments, and in cooperative endeavors; but the two great citadels of the human being are the mind and heart. They must be taken for intelligence and righteousness or all else will have only a passing value; but with this achieved the rest will become the golden fruitage. The schoolhouse and the church must be central in thought and effort for the factory people, but

the success of these may depend upon, or if not, will call for, the expressional forces of humanity and Christianity. These may require adequate institutions as well as trained workers in order to accomplish the high purposes of the Church. Deaconesses, Bible visitors, community nurses, public dispensaries and clinics, recreational and social halls may be necessities in certain communities. If so, they should be provided through the cooperation of the church and its allies with the factory proprietors and the people who are benefited by the factory. But it should always be true that the school-teacher and the preacher are the two outstanding leaders and directors in all the work of the factory community. If they are competent, stalwart, vigorous, and aflame with the Christ-passion, their leadership will be readily acknowledged and followed. The great need in such communities is the preacher who knows what to do and is able and willing to do it.

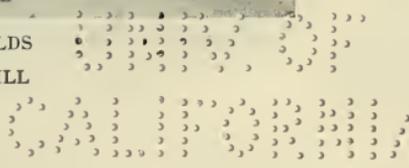
Outdoor Industries. There is a large number of laborers engaged in industries which allow them to live for the greater part of the year under normal conditions and in places of their own choosing. Such for instance are the forty thousand persons engaged in the production of turpentine and rosin, the several thousand who are employed in the petroleum and natural gas industry, the ten to twelve thousand who labor in quarries for granite building-stone and phosphate rock. The South however has 360,000 laborers in lumber camps, or more than one half of all such laborers in the United States. Many of these men

and their families have ample opportunities for mental and religious cultivation, but there are large numbers who are denied these privileges. The logging-camp and the sawmill station are usually looked upon as temporary affairs, but it is frequently forgotten that these same laborers move to the next camp and mill, where similar conditions prevail. The missionary labors of the church for this great company of able-bodied lumbermen have not been commensurate with the importance of the industry nor the social, intellectual, moral, or religious, needs of those employed. For such social and religious service strong manhood, high motives, good common sense, and an attractive and commanding personality are essential.

Foreign Laborers. The cigarmakers in the South are largely Italians and Cubans. In Florida alone about 13,000 of these Latins are engaged, and they have formed large colonies, especially in Tampa and Key West. They speak their native tongue almost exclusively and make very little effort to learn the English language. In the factories they have readers employed who read such books and periodicals as they through a committee may choose. Through these books frequently their minds are poisoned against the church and state and the noble things of life. They present great difficulties for Christian workers who endeavor to reach them with the gospel; but their moral and religious needs, consequent upon their skepticism, agnosticism, and immorality, will allow no hesitation, but demand increased effort to accomplish the purpose of



IN THE COTTON FIELDS
TYPICAL COTTON MILL



Christianity. The packing-house communities in Texas and Missouri present something of the same difficulties, as many of the laborers are foreigners, but mostly of the Slavic and Teutonic type. The sponge fishers of Florida are Greeks. The laborers in the oyster industries along the Gulf coast are of various nationalities, but mostly Latins. None of these foreign-speaking peoples engaged in disconnected industries are receiving any adequate attention, and those in the factory communities give evidence of moral and religious neglect.

A Puzzling Question. During a decade from 1899 to 1909 eleven of the sixteen Southern States increased the value of their manufactured products over that of the preceding decade by more than one hundred per cent. and three went far above one hundred and fifty per cent., while only two Northern States went to one hundred per cent. The industries of the South will continue to multiply, the capital invested will probably grow at an enormous rate. The call for labor will become more insistent. What will be its source? Shall the farms be more and more depopulated in order to meet the industrial demands? The purpose of the country life movement is to forestall that possibility. Shall the laborers be brought from the Northern States, or shall increased efforts be made to depopulate Europe and thereby fill the industries of the South with foreign immigrants as has been done in the North? The former is more desirable but the latter is the more probable. The Southern Settlement and Development Organiza-

tion of which mention has been made¹ was formed for the avowed purpose of attracting desirable immigration to the South in order to meet the possible demands of manufacture as well as agriculture, and prior to the European war had arranged for three lines of steamships from the Mediterranean to Southern ports in order to deliver immigrants directly to the Southern States. The moral and social responsibility involved in such a procedure is tremendous, and perhaps has not received the consideration which its gravity warrants. The South has been a keen observer of the social, economic, and religious conditions which exist in the industrial districts of the North, and especially those which have been developed in connection with the lives and labors of the immigrants. Industrial friction, conflict, and disaster are too often the rule, while disintegrating socialism and assertive anarchy not infrequently become the outspoken doctrines of the industrial workers. Shall the South invite that condition to its harmonious industrial life? The leaders in almost all the industrial uprisings are imported, and most of the promulgators of seditious doctrines are of foreign growth. Shall the South's new industrialism be thus led and dominated? If so, to be industrial or not to be industrial is a puzzling question.

The Religious Side. Are not the religious forces of the North bewildered and helpless before these unchristianized and un-Americanized hosts of foreign-speaking industrial workers? It certainly seems so. The

¹Page 20.

task that is now pressing upon the Northern Churches by these new unrelated and unchurched masses that throng the industrial centers is overwhelming. There is no task in any other part of the country to be compared to it in proportion, difficulties, urgency, and extreme importance to the very life of the nation. The masses have accumulated so rapidly, and the assimilation by native Americans has been so slow that the immigrants have become in reality a strong foreign element inimical to the established Church life of the country. What can be done in both the North and the South to give the people a profound religious consciousness which will recognize the supernatural in their lives and sustain a constant devotion to the holy things of the Christian faith? They need to be entertained and instructed in various ways, forums should be established for the unrestricted discussion of religious and social doctrines, but that is not enough. The gospel must be made to them the power of God unto their salvation, or else the rest will be of little worth. The Saviorhood of Jesus Christ must become to them a personal reality. How can this be accomplished? This is the question which the churches and society face when the foreign-born population becomes large enough to form colonies.

How to Do It. Shall the work be done in segregated congregations with preachers of their own nationality, speaking their mother tongue? Would this not continue the state of hyphenation which is inimical to the highest devotion to this country and to the altruistic

efforts of a genuine evangelization? The preacher of their nationality speaking their mother tongue cannot interpret to them the spirit, purpose, and force of American Christianity. He perpetuates in their life and thought the Church and its relations in the old country, but for the most part that is not sufficient for our own land. The author recognizes and appreciates the splendid service of many pastors thoroughly American in spirit but speaking foreign languages. Thoroughgoing patriotism is dependent for its purification and support upon the religious altars of a country, and if those altars be foreign, the patriotism will be restrained. How can the gospel be preached in America to the immigrant masses of varied nationality? The day has come when the American churches with their American pastors must undertake to assimilate the foreigners in their communities. The social antipathies and antagonisms must be removed. A band of missionaries of the church-membership, including some of its leading business and professional people, must prepare themselves by study and prayer for reaching the foreigners and bringing them into the church. The adult Bible classes, the Sunday-school, the young people's societies, the boy scouts, and the camp fire girls, by being missionary in their activities, may become most effective agencies for introducing the foreigner to the Church life. The Church may send out missionaries to the foreigners, but little will ever be done until the Church itself goes out to them and bids them come to their Father's house. It is a wise church

that gives the matter serious consideration and formulates plans for bringing the strangers into its fold.

Racial Complications. If increased industrialism in the South is to mean a great body of immigrants in all the centers then numerous questions will come up for consideration and one is that of racial relations. The Negro has suffered in the North at the hands of labor organizations which have been largely directed by foreign workmen. Will the increase of industrialism in the South with the accompanying increase of trade unionism bring on new conflicts between the white and black races? What may happen if volatile, explosive immigrants or stolid, inconsiderate, and unsympathetic foreigners come in large numbers? The possible harassing racial complications have to be considered in any effort to promote the building of great industries in the South at the hands of immigrant labor. This possibility calls for strong moral and religious preparedness in the churches and in the life of the Southern people.

4. Industrialism and the City

The City. Manufacturers are city builders. They bring together large bodies of people and create congested districts. The cities in the North that have had large and increasing industries have grown like magic. During the last ten years the Southern towns and cities that have shown phenomenal growth are those where large capital has been invested in manufactures. When towns have doubled and trebled their populations, the

census shows that new industries have been established and old ones enlarged by the expenditure of large sums of money. The South has not been a section of large cities, but, since cities are the centers of wealth in this new age, the desire for big cities has possessed the Southern States.

The city of the old South was not specially influential in the life of the state, because the wealth of the country was on the farms or plantations. After the Civil War the city became more and more the assembling-place of wealth and fine society. The growth of the Southern cities has been due largely to the coming in of people from the farms to engage in trade, in the professions, and in the vocations which a centralized population would require. With the rapid material development of recent years, the city of the South, like the city of the North, has become a center of wealth, commercial power, intellectual potentiality, and social influence. The city now sets the standards of value, the examples of fashions, the demarcations of social gradations, and the general trend of economic, social, intellectual, and political life. The railroads, electric as well as steam, are built to aggrandize a city rather than to develop the country. There are many "interurban" but no "rural" electric lines and the financial advantages of these lines are greatest to the city. In the city vice is entrenched, the slums are most alluring and destructive, divorce is common, modesty is little cultivated, virtue is least protected, human wreckage is greatest, moral reforms are slowest, political de-

bauchery is most practised, and Satan rules with greatest power. The city to-day in all the world is the citadel of iniquity, the watch-tower of wealth, the fortress of human power and earthly destiny. Humanity, civilization, and Christianity must win the city—and in the city—if the human race is to be triumphant amid the material and spiritual forces which are dominant in this earthly life. The task may be postponed but it cannot be dismissed.

Present Conditions. The city to-day is a perplexity to all missionary leaders. Half of the city population seldom if ever enter a church. Individualism has so long characterized the spirit and activity of Protestant Christianity that unity of effort is almost impossible. The denominations are self-centered and self-assertive and the congregations are largely independent and mostly concerned with self-promotion and self-preservation. The minister is too frequently simply the shepherd of a flock and not a commissioned officer in a well-trained Christian army that moves in solid ranks for the overthrow of iniquity and the establishment of righteousness. There has been little or no unity of effort in Christian propagandism. Even the denominations are divided into unrelated squads and seldom act in unison except perhaps occasionally for the support of a soup kitchen or a dispensary. Federated movements in most cities have not yet gotten far beyond the "survey" stage. Surveys are valuable and necessary if one would know his bearings, but crops are the desired results of real work. The city needs the gospel

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but only a small part of it is getting it. Much of the preaching is simply preaching the age rather than preaching to the age. The gospel of the first century is the gospel to save a world. Some men do not know that God has spoken, or is speaking now. They should be told about it. They ought to hear him. But instead they are listening to every siren's voice, chasing every worldly phantom, surfeiting themselves upon every petty pleasure, while the morally and religiously destitute are multiplying alarmingly. If the churches in our cities are baffled, what can the missionaries hope to accomplish in the cities of the Orient? The battle of the kingdom of God must be fought out and won in the American city, and evangelical Christianity is called upon to plan and enter upon a great, vigorous, comprehensive campaign for the achievement of this highest of all religious results.

The City of the South. The South has forty-eight cities with populations above 25,000. Of these, thirteen have more than 100,000 and six above 250,000. There are seventy small cities having 10,000 to 25,000 inhabitants. With the marvelous material growth it is evident that the South is rapidly developing the city problem, and its religious forces should at once plan to give the gospel to all the people of whatever race or nationality. The enormity of the task and the absolute necessity of cooperative effort among the denominations as far as practicable, and especially among the churches of the same denomination, will appear to all. The plan for such a cooperative effort has not been wrought out in

any city, although valuable suggestions have been made in various quarters. Des Moines has a city board of religious education which employs a city superintendent of religious education. If that work is prosecuted to the fullest it would mean the standardization of Sunday-schools, the production of competent Bible teachers, and an enrolment of the children of the city in the Sunday schools. Atlanta has an interchurch organization of men that rendered splendid service in eliminating certain evils and establishing homes for the friendless and for the unemployed. Wichita formed gospel teams that went out to near-by towns and held services. These three features of cooperative service and others also are needed in every city. If the South is to have great cities, and that is certain, the religious leaders must assume with great seriousness the responsibility of making them and all the people Christian. That will call for hearty cooperation through allied activities in religious education, in evangelistic campaigns, in social service movements, and in missionary occupation of neglected fields. This will be altogether possible under consecrated, judicious leadership, with an intelligent recognition of the real need and a genuine heart-passion to do God's will by the unevangelized masses. If the South is to be made Christian and kept Christian, the cities must become great moral and religious centers which shall do for the spiritual world what they are doing for the economic world.

Summary. The present industrial development of the Southern States is almost without parallel in the

history of the world. The growth of mining and manufacturing is phenomenal, and it is not at the expense of agriculture but is rather complementary to agriculture. The industrial era has introduced new elements into Southern life and will necessarily bring about gradual changes in political views, mental attitudes, social relations, and moral and religious responsibilities. The homogeneity of the people which has characterized the South through the last fifty years will be necessarily broken by migration from the North and immigration from Europe. The outstanding question is, Will the dominant ideals of the South, brought down through the years from colonial days, be preserved in their integrity and force, and the South continue to make its distinctive contribution to the life and thought of the nation, or will these be lost in the melting-pot of the new population? The answer to this question will depend largely upon the energy, the intelligence, and the forcefulness with which the moral and religious factors act upon the incoming elements. If the new industrialism and the social conditions which it produces be brought under the direction of spiritual forces, not only will the South preserve the integrity of its best civilization but it will be able to make an invaluable contribution to the nation and to the life of the world. Standing at the opening of this new era, with a full consciousness of what will probably take place, the South is in position to grip the situation and to command and control it in the interest of the highest ends of economic, social, intellectual, and religious life.

CHAPTER IV

EDUCATIONAL EFFORTS AND ACHIEVEMENTS

I. Education before 1861

The Southern Colonists. The scattered condition of the Southern colonists made public schools practically impossible. Education became a private matter. The planters, like their English progenitors, employed private tutors or governesses, and when their sons were ready for college they were usually sent to Europe. The Church and the parish were expected to look after the interest of the poor children, and societies were organized and small schools were endowed to give training to the children whose parents were unable to provide it. The famous English preacher, Rev. George Whitefield, founded and supported such a school in Georgia which for sixty years was a valuable agency in the intellectual and moral advancement of that state. Two of its pupils became governors. The Scotch-Irish Presbyterians brought with them the educational interest and activity of their mother country, and before the founding of Jamestown had provided by law for the maintenance of a school in every parish in order that every child might have an education. Many of the

best schools of the colonial times were established and maintained by Scotch-Irish Presbyterian ministers and teachers. In later colonial days public interest brought about the founding of many academies in which many young men were trained in classical learning. There was no lack of interest in education, as is shown in the fact that from the earliest settlement efforts were made to found schools and colleges in the coast colonies.

Early Efforts. The Virginia settlement as early as 1609 made plans for a university at Henrico, but a massacre in 1622 brought them to nought. In 1660 the General Assembly took steps looking to the founding of a college and passed a bill "that for the advancement of learning, education of youth, supply of the ministry, and the promotion of piety, there be land taken upon purchases for a college and a free school." In 1693 the Rev. James Blair with a subscription in hand of \$12,500 from the colonists secured the charter of William and Mary's College from the sovereigns of those names, who gave \$10,000 and made a grant of 2,000 acres. The school, which was largely under the control of Episcopalians, supplied their most worthy ministry for a long time and was the chief influence for culture for a hundred years. This institution like all others founded in those early years had for its primary purpose the training of ministers, and for its second consideration the fitting of young men for positions in the civil government. In North Carolina the first settlers, largely Scotch-Irish, built schools and academies along with their churches which afforded excel-

lent opportunities for classical training. In South Carolina, the white settlers, generally well-to-do planters, sent their sons to English universities. In 1785 the published list of Americans who had been admitted to the London bar showed a total of 114, of whom forty-four were from South Carolina. During the colonial period no college was founded in South Carolina but through private schools the means of education were within reach of the large body of the people. But one thing is true of the schools in the colonies, they developed men and women who exhibited large attainments in polite literature and a standard of general scholarship the equal of any in the land. They prepared brilliant leaders for the social and political life of the South whose fame has not yet gone from history.

Religious Efforts. The first colleges were established largely through the individual efforts of cultured ministers, and while not always under definite ecclesiastical control they were in very positive relationship to the Church, and emphasized religious as well as intellectual training. Washington and Lee University began as Augusta Academy in 1749 under the care of Hanover Presbytery, was changed in 1779 to Liberty Hall, to Washington Academy in 1796, to Washington College in 1813, and to its present name in 1871. *See P.* Hampden-Sidney, chartered in 1783, still maintains its historic connection with the Synod of Virginia. Presbyterian ministers founded the following schools: at Maryville, Tennessee (1819), which is still active; near

Nashville the Davidson College (1785), which became the Peabody College for Teachers; at Knoxville the Blount College (1794), which was developed into the East Tennessee College and is now the University of Tennessee. The religious aim and motive has given the chief impulse to educational effort at all stages of Southern history. As the denominations grew stronger, they were able to assume the support as well as the control of new enterprises. As the state universities began to appear, the Churches, fearing their indifference to religion, began to found institutions of equal grade. Appendix C lists the schools founded by the various denominations.

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State Institutions. The University of Georgia, chartered in 1785 and opened in 1800, was the first State-supported university in the United States. The University of North Carolina, chartered in 1789 and opened in 1795, has always done fine work and maintained high standards. More than a hundred of its graduates have held the highest positions in Church and state. South Carolina chartered the College of Charleston in 1785 and the State College at Columbus in 1801. In 1862 the requirements of the latter institutions were as high as those of Harvard and Yale. Thomas Jefferson chose it for his grandsons. Twenty-two of the 1,740 graduates from 1806 to 1861 became governors, fourteen United States senators, thirty-nine representatives in Congress, thirty-three judges, fifteen college presidents, thirty-nine college professors, and many others held prominent positions in Church and state.

The University of Virginia from its foundation in 1825 to this day has ranked among the foremost institutions in America in scholarship and influence. It was the embodiment of the ideals and efforts of Thomas Jefferson who in 1800 outlined clearly his idea of a modern university. This school has stood for high scholarship in the teaching force, severe standards required for degrees, the grouping of subjects into independent "schools," the elective system, and the honor system of student government. The University of Alabama opened in 1831, the University of Mississippi in 1848, and the University of Missouri in 1848, were and are strong influential institutions. The idea of the state university, free from all ecclesiastical bias, yet not in opposition, but supplemental to the denominational college, was a Southern contribution to the American school system. In no part of the South before 1861 was higher education neglected by the Church or state. The census of 1860 shows that the Southern States, in proportion to population, had more than twice as many students in college as New England, and their colleges had nearly twice the income of the New England colleges. The average amount spent in the South annually for educational purposes, in proportion to free population, was one tenth more than was spent in New England and nearly one third more than the rest of the country spent for all educational purposes.

Public Schools. As soon as the Southern colonies became states, they began to provide for state systems of public education. The constitution of North Caro-

lina of 1776 provided for primary education. Governor James Turner of that state said in his message to the legislature in 1804, "I am desirous of seeing a plan of education introduced which shall extend itself into every corner of the state." Governor Hawkins in 1811 said, "A certain degree of education should be placed within the reach of every child of the state." It was not till 1839 that the state system of public education was put into operation by the legislature. In no state in the union was the interest in public education deeper or wider than in North Carolina. Virginia in 1820 inaugurated a state system of free schools for the poor. A free school was established in Maryland in a majority of the counties before 1790, and a state system of public schools was adopted in 1825. The free schools of Charleston, South Carolina, date from 1811, when the state established a system of free common schools open to all white children of school age.

Character of the Schools. The state system of free schools with a state fund originated in the South. The idea of local public schools and compulsory education originated in New England. The Southern States, like the New England States, met with various degrees of success in working out the problems of public education. The rural neighborhood schools in the South under the conditions could not be efficient. The school-houses were primitive and the teachers were crude, while the discipline was severe. But the majority of the children of school age had some opportunities for securing the rudiments of an education. In the light

of to-day no educational provisions in any of the states in that era were adequate, and public free education was not an extended opportunity to be found in any country. Before 1860 the educational facilities of the South, it must be admitted, were for the most part adapted to the needs and ideals of the planters, the merchants, and the professional guilds. This fact appears in the system of home instruction, the superb private academy, and the colonial university. These helped to develop in the dominant class a culture of a high and exclusive type. The colleges of the North had many students from the South. The colleges and universities differed really only in name. The oldest colleges in the South as in the North were no more than high schools. The teachers were in many cases few, and tuition fees were the only source of revenue. Some institutions perished. Endowments grew slowly. The self-denial of the teachers was as beautiful as it was necessary. The standards of admission were neither high nor rigid. English instruction was confined to rhetoric. Much attention was given to public speaking. Logic and philosophy were required along with Greek, Latin, and mathematics. Instruction in history was meager. Christian evidences formed a part of the course. Only slight attention was given to the sciences. But whatever may be said of the schools and colleges of the Southern States, and the provisions made for education before the Civil War, it cannot be denied that they produced social, political, and religious leaders with gallantry, heroism, endurance, brilliancy, and force-

fulness that brought not only distinction to their section but reflected great honor upon the nation. The value of education must be estimated in no small degree by the character of the men and women which it produces.

2. *Education Since the Civil War*

Post Bellum. The days of the South's resuscitation after the frightful disaster of the sixties were times of biting poverty and necessary educational barrenness. This poverty has continued almost to this present time and has limited all growth and development. While in the North and East private and Church colleges and universities have acquired large endowments and the state schools in the West have received splendid grants, the institutions of the South have had to struggle, work under serious limitations, and cherish ideals which were never realized. Not only so, but the curricula of the Southern schools have been contracted. Provisions for such subjects as modern languages, English literature, sociology, economics, education, philosophy, and even history in many institutions have been meager. The scientific equipment has been pitifully limited, while libraries have been so small and so poor in contents and so badly administered that they have been almost useless. These institutions having to depend on student fees for support had to make provision for all who came. This kept standards for admission to college low and also made preparatory classes a necessity. There was no place for the private academy, and public

high schools, except in the cities, were almost unknown. Many colleges did only high school work, and as a result many inferior institutions arose calling themselves colleges and universities which were far from either. Such schools have hindered educational progress. Such was the inevitable result of the struggle against poverty incident upon war's destruction. It must be remembered that the doors of the Southern universities and colleges were closed during that war, with professors and students enlisted in the army, the school buildings were occupied by the soldiers, all movable property was destroyed and all endowments were lost. To open the old institutions was to begin anew, having nothing but the traditions, which were by no means without value. But through the long struggle some brave hearts and clear minds have kept the cause of higher education at the center of the South's best interests.

Church Schools. The religious denominations of the South have wrought heroically and with supreme sacrifice to maintain and develop their schools, from which have gone out not only strong leaders for their own work but for the state and society as well. The Methodists have not only brought the colleges founded before 1860 to a state of efficiency but other schools, like Kentucky Wesleyan, Southwestern, Hendrix, have been founded and put on a safe footing. The Lutherans have brought Roanoke College to a registered standard institution. The Baptists have added John B. Stetson University and Ouachita College and many smaller

colleges. The Presbyterians have brought their schools to be institutions of recognized merit. All the Protestant denominations have built new schools and reorganized and reestablished the old ones. The Methodist Episcopal Church, South, in 1872 founded the Central University, to which the Vanderbilt family gave nearly two millions; because of which fact the name of the institution was changed to Vanderbilt University. The University of the South was projected by a conference of bishops and clerical and lay representatives of the Episcopal Church in 1857, but it was not opened until after the war. It is located at Sewanee, Tennessee, on a mountain. Its growth has been steady and its influence has been greatly extended. An entire volume might be written of the valorous deeds of the Southern Churches in their efforts to give Christian education to the Southern States. It is easy to criticize their shortcomings but not so easy to duplicate their heroism, devotion, and the self-denial of preachers, teachers, and loyal laymen who gave largely of their little in order that ignorance might be put away and the leadership of the Church and state might be intelligent and supremely Christian. They have saved education from secularization by the moral force which they have put into the leaders of society. Education has stood out as the one task of the Churches in their effort to develop the South.

What the Churches are Doing. Appendix C shows the very great interest which the Churches of the South have taken in education. Many of these schools have

not the equipment to give to students all that they have in a college course, but they stand for Christian character, the Christian religion, the Holy Bible, and that gives them a power for the development of the people which schools that fail to stress them cannot furnish.

State Universities. The sixteen state universities of the South had in 1914-15, 13,584 pupils, the state agricultural colleges 5,760, the sixty-six state normals 25,540, and other state literary schools 2,373, making a grand total of 47,257 pupils. Of the 20,876 students in the thirty-six vocational and technological schools 5,805 were Methodists, 4,075 Baptists, 3,185 Presbyterians, 1,589 Disciples, and 1,639 Episcopalians. Investigations have shown that all the churches have as many college students in the state universities throughout the country as they have in their own colleges, and that with some denominations the number at state institutions is considerably larger. These figures indicate two things: first, the states of the South have made large provision for the higher vocational and professional education of their citizens; and, second, the Churches have great companies of students in those institutions which they dare not neglect. The state educational institutions of the South are not antagonistic to religion or the Church, on the contrary they are quite friendly and even desirous of religious cultivation. Some of the state schools have shown a marked interest and activity in religious matters. However, the authorities of the state schools recognize that as state

institutions they are not in position to give to their students the positive religious instruction and care which they need. They have expressed perfect willingness to cooperate with the various churches in providing this religious education. The churches must not fail to enter this open door. Four ways of doing this are now being pursued at different universities: first, employing university pastors to give their time primarily to the students of their respective churches; second, maintaining Bible chairs in the universities, the occupants to be the pastors of the students also; third, erecting and maintaining denominational buildings or dormitories; fourth, establishing affiliating denominational colleges in connection with the universities. All these methods are excellent if diligently and intelligently carried out. It would be well for the denominations not to use identical methods at any one place. By agreement the four plans might be operated by four denominations and thus save the duplication which is frequently a hindrance in religious work. There is no more important task before the churches than this of looking after the religious development of students in state schools.

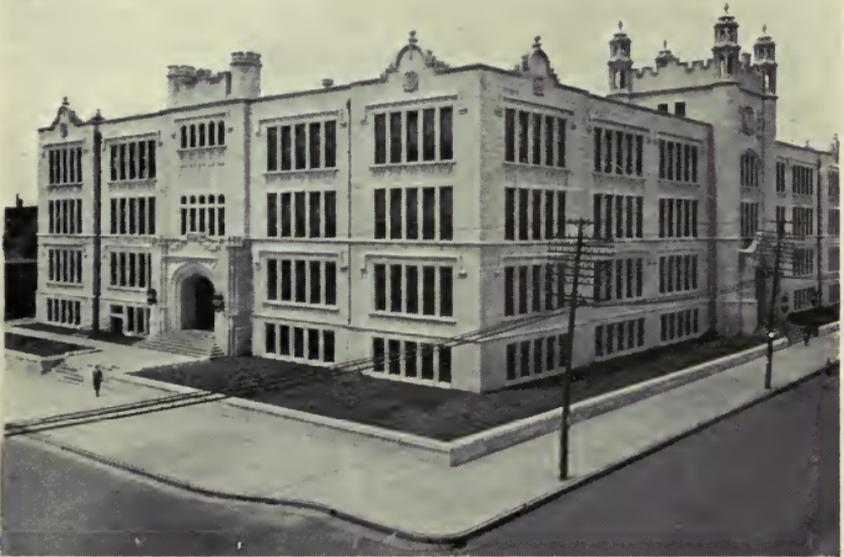
The Churches must recognize their responsibility for, and their opportunity in, the state institutions of higher vocational and professional learning, and make ample provisions to hold them in line with the Christian revelation and to enable them to serve the highest ends of the State in the preparation of religious and church workers as well as civic and professional leaders. This can be

done without any neglect of the denominational schools which are necessary to the Church and no less so to the state.

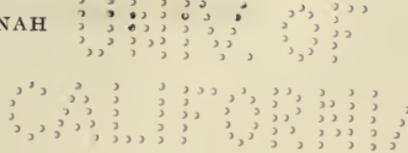
Non-sectarian. There are more than thirty institutions in the South that are classified in the report of the United States Commissioner of Education as non-sectarian. Among them are some of the largest and strongest institutions of the South, namely: Washington and Lee University, Lexington, Virginia; Johns Hopkins University, Baltimore; Vanderbilt University, Nashville; Washington University, St. Louis; Rice Institute, Houston, Texas; Tulane University, New Orleans. Their student body numbered in 1914, 5,443. The five last-named have \$29,186,700 in endowment and \$13,019,000 in grounds, buildings, and libraries. These five great educational institutions founded and endowed (excepting Vanderbilt's endowment) by Southern men, are leading in the educational work of the South. By them scholarship will be promoted and higher education be given prominence. The George Peabody College for Teachers, Nashville, Tennessee, will in its own line aid in maintaining high standards and in giving new impetus to the best methods of energizing the intellectual life of the South.

Public Schools. In 1913 the total population of the United States of school age (5 to 17 inclusive) was 25,587,733, of whom 10,277,136 were in the South. The total number of buildings used as schoolhouses was 277,148, of which 107,690 were in the South. The estimated value of all public buildings used for school

purposes was \$1,347,066,909, and the value of those in the South was \$221,320,017. The total number of teachers in the public schools of the United States was 565,483, of whom 452,270 were women. In the South the total number of public school-teachers was 170,428, of whom 119,844 were women. The total revenues for the public schools of the United States (exclusive of bond sales) were \$507,227,455, of which \$375,582,354 was from local tax, \$78,375,000 from state tax, \$18,155,653 from permanent school funds and rent of school lands, and \$35,113,618 was from other sources. The total revenues for the public schools of the South were \$94,676,482, of which \$59,877,416 was from local tax, \$4,012,000 from permanent school funds, \$23,793,741 from state tax, and \$6,993,325 from other sources. The average length of the public school year in the United States was 158.1 days, in the North Atlantic States 181 days, and in the South 134.1 days. Of the total school population of the United States 72.7 per cent. were enrolled in public schools, in the South 71.9 per cent. On every school day of the South 52 per cent. of the school population are out of school, while of those actually enrolled 34.6 per cent. are absent each day. The average time yearly spent in the public school by the enrolled pupils is 81.6 days, while that for the entire school population is only 66.9 days. The figures for the United States are 115.6 and 84.1 days. These figures are so startling, so alarming, as to make us ask ourselves what can be done to change these conditions. There is the double problem of getting the



HIGH SCHOOL, OKLAHOMA CITY
HIGH SCHOOL, SAVANNAH



children to school and then of keeping them in regular attendance until they have been sufficiently trained to meet the ordinary requirements of life. It is a national problem as well as a Southern problem. Practically all the Southern States have recently passed compulsory school laws, but in some states the compulsion is for only a part of the school year. The time has come when a law requiring attendance for the entire school year should be enforced in every state. The Negro population is responsible in large measure for these low percentages. Who will be responsible for the education of the Negro?

Illiteracy in the United States. Illiteracy is now regarded everywhere the country over as a blot upon any state or nation. Ability to read and write is essential to general intelligence. According to the census of 1910 there were 5,516,163 persons in the United States ten years of age and over who were unable to read and write, or 7.7 per cent. of the population above ten years of age. Of these, 2,227,731 were Negroes and 3,184,633 were white persons. Of the white illiterates 1,534,272 were native-born, and 1,650,361 were foreign-born. Of the total number of illiterates 1,768,132 lived in urban communities of more than 2,500 people, and 3,748,031 in small towns, villages, and the open country. Of the total rural population 4.8 per cent. of the native white population and 40 per cent. of the Negroes were illiterate, while of the urban population the figures were 0.8 per cent. and 17.6 per cent. respectively. However, the illiteracy among

foreign-born whites of the urban population was greater than that of the native white population. In 1910 there were 2,273,603 illiterate males of voting age, of whom 617,733 were native-born whites, 788,631 foreign-born whites and 819,135 Negroes. The per cent. of illiteracy of the total male population of voting age was 8.4; of the native-born white 4.1; of the foreign-born white 11.9; of the Negroes 33.7. The problem of adult illiteracy is no longer one of race or section. The total number of white illiterates in 1910 was 956,902 greater than the total Negro illiterates and the illiterate white voters outnumbered the illiterate Negro voters by 585,229. Massachusetts had 7,469 more illiterate men of voting age than Arkansas; Michigan, 2,663 more than West Virginia; Maryland, 2,352 more than Florida; Pennsylvania, 5,689 more than Tennessee and Kentucky combined. Boston had 24,468 illiterates; Baltimore, 20,325; Pittsburgh, 26,627; New Orleans, 18,987; Fall River, 12,276; Birmingham, 11,026; Providence, 14,236; Nashville, 7,947; Washington City, 13,812; Memphis, 8,855. No section can claim freedom from adult illiteracy. This illiteracy of so great a number is not wholly nor chiefly their own fault. It is due to a large extent to the poverty or negligence, or both, of the states or communities in which they spent their childhood. But illiteracy means ignorance, weakness, helplessness, and often hopelessness and also a menace to democratic institutions, a hindrance to material prosperity, and a peril to the highest good of society. Its removal is a duty which no state, church,

nor community can evade and remain in safety or in the enjoyment of a good conscience.

Illiteracy in the South. The sixteen Southern States in 1910 had 3,430,455 illiterates of ten years of age and over, or 62.2 per cent. of all in the United States. Of these, 2,141,864 are Negroes, 1,140,440 are native-born white persons, and 148,131 foreign-born white persons. While New York has the largest number of illiterates with 406,020, Georgia comes next with 389,775, of whom 308,639 are Negroes. Alabama has 352,710, of whom 265,628 are Negroes; Louisiana 352,179 with 254,148 Negroes; Mississippi 290,235 with 259,438 Negroes; South Carolina 276,980 with 226,242 Negroes; Kentucky has the largest number of native-born white illiterates, 146,796; North Carolina has the next largest with 132,189; Tennessee third with 120,966. These figures indicate the location of the large body of Negroes and also of the mountain people. Table VI which should be carefully studied will tell its own sad story.

A Joyful Experiment. War on illiteracy has been in progress in all Southern States with commendable vigor for a half dozen years. How to reach and teach the adult illiterates was a serious question, not only because it concerned the grown-ups themselves but because their illiteracy produced indifference to education for their children. Mrs. Cora Wilson Stewart, Superintendent of Rowan County, Kentucky, saw the very great importance of teaching the adults, and in September, 1911, she opened "moonlight schools" for such as

would come. Beforehand she studied carefully the conditions of the county, outlined her plan to all the teachers of the county, called for volunteers, and all the teachers responded. On Labor Day the teachers visited the people in their homes in their respective districts, explained the plan of the schools to be held on moonlight nights and announced that they would be opened on the next night. To the surprise and delight of all, the enrolment on the first night was more than 1,200 men and women from 18 to 86 years of age. Almost one third of the population of that mountain country district enrolled. Not only were these illiterate farmers, and their wives and their sons and daughters, but illiterate merchants, storekeepers, lumbermen, and even ministers. Mrs. Stewart says: "They had all the excuses and all the barriers which any people might offer—high hills, bridgeless streams, rugged roads, weariness from the day's toil, the shame of beginning study late in life, and all the others; but they were not seeking excuses, they were sincerely and earnestly seeking knowledge. Their interest, their zeal, and their enthusiasm were wonderful to witness. It was truly an inspiring sight to see these aged pupils bending over the desks which their children and grandchildren had occupied during the day. Their delight in learning and their pride in their achievements exceeded any joy that I have ever witnessed." That experiment was repeated the next fall, when 1,600 were enrolled. The movement spread to eight or ten other mountain counties.

The Effect. It is now a demonstrated fact that illiteracy among adults can be wiped out. Grown men and women—and even old men and women—can learn to read and to write and to make the small calculations necessary in rural life. One man, aged 30, after four lessons, wrote the superintendent a legible letter. Another man, aged 50, wrote a legible letter after seven nights' attendance, and a woman, aged 70, did the same in eight nights of study. With such a superintendent and such a loyal self-sacrificing corps of teachers this experiment can be repeated again and again in every community, among Negroes as well as whites, until illiteracy will be a very small quantity. Not only so, but the night school for adults changes the attitude of the community toward the school and community life. A school trustee said: "I have lived in this district for 55 years and I never saw any such interest as we have now. The school used to just drag along, and nobody seemed interested. We never had a gathering at the school, nobody thought of visiting the school. We had not had night school but three weeks until we got together right. We papered the house, put in new windows, purchased a new stovepipe, made new steps, contributed money and bought the winter's fuel. Now we have a live Sunday-school, a singing-school, prayer-meeting once a week, and preaching twice a month. People of all denominations in the district meet and worship together in perfect unity and harmony, aged people come regularly, and even people from the adjoining county are beginning to come over to our little

Ebt

schoolhouse." This experiment has become a habit which is heartily endorsed by all public-spirited people and has led to the formation of an Illiteracy Commission which is waging a successful war against this great enemy of the commonwealth and the South.

Reducing the Illiteracy. The Hon. P. P. Claxton, United States Commissioner of Education, in a recent address gave the following valuable statement of the progress of education in the South in the first fifteen years of this century:

"Tables of statistics are sometimes said to be dry and uninteresting, but for all students of education and for those who believe in the education of the people as the most important factor in the progress of the country, the figures given below will have interest enough. To those not acquainted with recent progress in public education in the Southern States, they may appear incredible. In the order given they indicate for the several Southern States the percentage of illiteracy among the white children between the ages of ten and twenty for the years 1900, 1910, and 1914. The figures for the decennial years are taken from the report of the Census Bureau. Those for the present year are estimated, but are, I believe, reasonably accurate.

"The percentage of illiteracy among white children of these states between the ages of ten and twenty is less than half that of fourteen years ago. The figures are eloquent of earnest, persistent, effective endeavor and of hope for the future. The figures for the reduction

of illiteracy among the colored children between these ages would be still more astounding.”

PER CENT. OF ILLITERACY AMONG WHITE CHILDREN OF THE
SOUTHERN STATES BETWEEN THE AGES OF TEN AND TWENTY

	1900	1910	1914
Virginia	8.9	5.6	4.5
West Virginia	6.8	3.8	3.0
North Carolina	15.6	7.1	4.2
South Carolina	13.6	8.6	6.6
Georgia	9.5	5.3	3.8
Florida	6.5	4.3	3.5
Alabama	13.3	7.1	4.8
Mississippi	6.7	3.6	2.6
Louisiana	17.2	12.0	10.0
Texas	6.8	5.5	4.9
Arkansas	9.6	4.4	2.7
Oklahoma	9.4	2.1	1.5
Tennessee	10.8	6.0	4.5
Kentucky	8.2	6.5	5.3
Average for Southern States.....	9.5	5.5	4.0

Features of Progress. Commissioner Claxton gives other encouraging facts.

“The number of days in the annual school term in these states is still small enough, but the increase for all the states from 1900 to 1912 was from 105 to 130, a gain of twenty-five days.

“Within the fourteen years from 1900 till now, the expenditure for public schools in these states has increased from \$23,000,000 to \$82,000,000, an increase of 256 per cent. The value of public school property has increased from \$40,000,000 to approximately \$175,000,000, an increase of 337 per cent. The character of schoolhouses has been improved more than in any hundred years before. Women’s clubs, school improvement leagues, and civic societies have cooper-

ated with school officials to make schoolhouses and grounds more beautiful, comfortable, sanitary, and attractive.

“Probably the most remarkable progress in public education in these states in the last dozen years has been in the high schools. The number of these schools has increased beyond all precedent. Their attendance has doubled, and doubled again. Their standards have been raised and they are rapidly taking their rightful place as the heart and center of the public school system. The high schools of cities and towns have extended their course from two or three years to the standard of four years, and hundreds of good high schools have been opened free to the boys and girls of the small villages and open country. The influence of these schools has already been felt throughout the entire system of the elementary and higher education and in the life of the communities to which they minister.

“Since the people have begun to spend more money on their schools they have become more concerned about the preparation of teachers. In all these states they are beginning now to understand at least something of the principle which Dr. J. L. M. Curry never tired of reiterating, to wit: That any state which undertakes to educate the children of the people at public expense must also assume the accompanying responsibility of preparing at public expense the teachers for the schools, in order that the time and money of the children may not be frittered away and that they may not, through the inefficiency of their teachers, finally be cheated

out of the opportunity which the state should provide for their education. All these states now have normal schools, some of them four or five each, and many of the schools are well supported. Several of these states, as Kentucky, Tennessee, Mississippi, and Arkansas, have established their first normal schools within the last five or six years, and all have largely increased their appropriations for the better support and equipment of these schools.

“Beginning with the first session of the Summer School of the South at Knoxville, in 1902, there has been a remarkable increase in the number and size of high-grade summer schools for teachers, until now nearly half the teachers of these states attended some good summer school from four to ten weeks each year.

“Only less remarkable than the progress in secondary education has been the progress in higher education. Colleges, universities, technical and professional schools have increased largely in equipment, support, efficiency, and attendance. Standards have been raised and made more definite both for admission and graduation.

“Schools of all grades and kinds have modified and differentiated their curricula and courses of study to meet the demands of modern life and the varying needs of their students. They are now seeking the means of serving their communities, large or small, beyond their walls by various forms of extension work.

“Clearly a new era in education has begun for this section which wandered so long in its wilderness of

poverty and uncertainty in the years following the destruction of war and reconstruction. An era of and for democracy in education is upon us. A people in want and uncertain of the means of relief have begun to realize that the only help for any people is to help them to help themselves, and that this help can come only through right education. Men and women indifferent and antagonistic to public education at public expense, have come to look upon the education of all the people as the highest function and first duty of the democratic state and to regard provision for the support of the schools of the people, the most important task of the statesman."

Meeting the Deficiencies. Notwithstanding the fact that a new educational era has opened in the South, no one can disguise the fact that the educational deficiencies are still quite glaring, especially among the Negro population and the white people who live in the mountain recesses or in the economically neglected sections of the various states. These constitute a real problem which will be discussed in another chapter.

Some Helpful Agencies. The Carnegie Foundation has rendered eminent service to the cause of education in the South by its surveys and its definition of a college. It has lifted the requirements for admission to college and in doing so affected the secondary schools and the college curricula. The Association of Colleges and Preparatory Schools, formed in 1894 for the purpose of elevating standards and adjusting relations between colleges and preparatory schools, fixed certain

minimum requirements for admission to college which were binding on all institutions holding membership in the association. The fourteen units have become the minimum requirement for admission into all recognized colleges. The religious denominations through their organized educational boards and commissions have also brought about the adoption of similar standards. The benefactions of the General Education Board have not only been blessings in themselves but they have given the institutions hope, and stimulated them to campaigns for funds among their constituencies. Up to 1915 the Board had appropriated to Southern colleges \$3,632,615, while those institutions secured as a result of this stimulus \$10,672,052, making a total of \$14,304,677, which was added to the resources of the colleges in twelve years. The Board has rendered valuable help in pointing out to the colleges their deficiencies and indicating what experience has shown to be necessary to success in college work. The assistance given by churches, boards, and foundations in education will be mentioned in another chapter. The service and gifts from these outside agencies as well as those of the home territory are greatly appreciated by the Southern people. They have come at a time when they were greatly needed and when their use will bring large and beneficent results.

The Outlook. With the public school systems of all the states now well organized, well directed and in great favor with all classes; with a vigorous, clear-visioned, enthusiastic leadership in the supervisory positions

of the public schools; with all the legislatures ready to make such appropriations to the state colleges and universities as their growth, prospects, and importance will warrant; with a large body of teachers who are devoted to their work and are using their summer vacations for study in order to secure better equipment, the outlook for state, county, city, town, and community education is exceedingly bright. A new day is close at hand. The church colleges have never known such prosperity nor ever done such commendable work. Many of them, if not the most of them, are still in dire need of funds. To persons of wealth who want to help the Southern people, they offer magnificent opportunities for Christian service. The ministers and religious workers are coming through these Church schools. The schools need libraries and laboratories, as well as endowments to maintain a proper teaching force. Even the theological schools are not well equipped and the ministry of the churches suffers because theological education is not to be had by all who desire it. But with the new economic era, when fortunes will be accumulated, benefactors will appear. The present is so far in advance of the past that all hearts are grateful and full of hope. The South needs perhaps beyond anything else educationally the real bona fide university, with the graduate school as its center, which will be the meeting-place of graduate students in large numbers, the promoter of original scientific investigations, the possessor of great laboratories and immense libraries, the center of a group of high professional schools. The

South has institutions that use the name of university but they lack the essential elements of being such. In Johns Hopkins University in the far eastern section the South has one such institution, but that is not sufficient. One is needed in the central South, one in the Southwest, and one other near the border beyond the river. The nuclei for these already exist. But they will cost as much as Harvard, Yale, and Columbia. When will they be possible? Such centers dominated by the spirit of the Christian religion are essential to the full expression of the best life of this republic.

Bring up map

CHAPTER V

THE SOUTH'S HUMAN PROBLEMS

1. Introduction

The human problems of the South are not more numerous nor more difficult than those of the North, but some of them are peculiar to the South in that some classes of the people to be lifted to a higher power of intellectual excellence, moral integrity, and spiritual insight and outlook are found largely in the South. Nine tenths of the Negroes of the nation live in the Southern States, one third of the Indians, and almost all the belated people of the hill country. The Negro and the mountain resident have had large part in the missionary appeal which all the denominations have made in behalf of home mission funds and they have received as much attention, if not more, than any other classes for whom missionary efforts have been put forth. The Negro has been the occasion of what too many have been free to call the race problem. Were more attention given to the problems of the Negro race less reference to the race problem would be the rule. The problems of racial relations will diminish and slowly disappear as the intellectual, moral, and religious problems peculiar to each race shall be worked out.

When men meet as members of the animal kingdom they display animal instincts with the jungle in the foreground, but when they meet as members of the spiritual kingdom they meet as sons of God with conscience enthroned and heavenly destiny determining earthly relations.

2. The Negro

Numbers. The Negroes in the United States number 9,827,763, of whom 8,781,213 are in the South, forming 27.4 per cent. of the population. The Negro element in Missouri is only 4.8 per cent., in West Virginia 5.3, in Oklahoma 8.3, in Kentucky 11.4, in Texas 17.7, in Maryland 17.9, in Tennessee 21.7, and in Arkansas 28 per cent. In the other eight states the percentage is so great as to create for the white people an overwhelming responsibility, whether viewed from the standpoint of their own race, the Negro, the section, or the nation. North Carolina has 697,843 Negroes or 31.6 per cent. of its population, Virginia has 671,096 or 32.6 per cent., Florida 308,669 or 41 per cent., Alabama 908,283 or 42.5 per cent., Louisiana 713,874 or 43.1 per cent., Georgia 1,176,987 or 45.1 per cent. Two states have more Negroes than white people; South Carolina with 835,843 or 66.2 per cent., and Mississippi with 1,009,487 or 56.2 per cent. of the total population. These figures will indicate not only the location of the large masses of Negroes but also point out the places where the Negro problem must be worked out.

Interesting Facts. The increase in the native-born Negro population in the decade closing in 1910 was 11.2 per cent., while that for the native-born white population was 14.5¹ per cent. For one hundred years there has been a continuous decrease in the proportion which Negroes have formed to the total population, due, at least in part, to the fact that the white population has been continuously augmented by immigration, while there has been very little incoming of Negroes. The last census showed only 40,339 foreign-born Negroes in the United States, of whom 24,426 came from Cuba and the West Indies, only 473 were born in Africa. The center of Negro population is 5.4 miles from Fort Payne, DeKalb County, in northeastern Alabama. Its movement has been continually in a southwesterly direction, but during the decade it moved only 5.8 miles to the west-southwest, while that for the total population of the country moved thirty-nine miles westward. The movement to the city is evident. The percentage in rural communities in 1890 was 80.2, in 1900, 77.3, and in 1910, 72.6. The percentages of the total population for those periods were 63.9, 59.5, and 53.7 respectively. There were forty-three cities in 1910 each having more than 10,000 Negro inhabitants and thirty-three of these were in the South. The total Negro population of the forty-three cities was 1,341,468. There were 1,227,402 in the cities of the South having 5,000 or more Negro inhabitants. Birmingham made the largest gain in Negro population, 35,730. Of the

¹The best estimate that can be made.

9,827,763 Negroes in the United States 79.1 per cent. were reported as of pure blood, while the mulattoes, or those having white blood in any proportion, were 20.9 per cent., or 2,050,686. The figures indicate a continuous increase in the percentage of mulattoes during the past forty years.

Occupations. Some false notions of Negro idleness will be dispelled by an examination of authentic statistics which may be found in Bulletin 129 of the Bureau of the Census. Of the total Negro population ten years old and over, 7,317,922, 71 per cent., or 5,192,535, were reported as gainfully employed, of whom 3,178,554 were men and boys and 2,031,981 were women and girls, being 87.4 of the males and 54.7 of the females. The corresponding percentages for the native whites were 77.9 and 19.2 per cent. respectively. Tables VII and VIII will show how the Negroes are employed. The professions, like the trades, are being entered more and more as men and women become prepared for them. Race loyalty will give some aid to professional men but the service rendered must be adequate and competent or else patrons will turn aside to well-known men of the white race. In many instances the white professional men in law and medicine are turning much of the Negro patronage to the professional men of the Negro race. In the case of the ministry there is no competition, as each race requires its own. A study of these Tables will prove quite interesting.

Economic Progress. The economic progress of the Negro in the last twenty years has been nothing less

than phenomenal. In the South the trades and professions are open to him, and the attitude of the Southern people, as a rule, is to give him a chance. He is encouraged to save his earnings, acquire property, build a good home, and become a substantial citizen. The Negro who does this is not only self-respecting but he is respected by his white neighbor. The Negro who gives trouble to the white man and to the Negro race and who brings on practically all the race friction, is the idler, the homeless, the shiftless. The great majority of the people are poor, and often very poor, but the number of the comfortable is growing at a good rate. The leaders of the race are constantly and properly emphasizing the facts of their material progress, and this has given inspiration and aspiration to the Negroes as a whole, and the number acquiring farms, houses, small shops and stores is increasing at a very rapid and gratifying rate. There are now 57 Negro banks capitalized at about \$1,600,000 and doing an annual business of about \$20,000,000. In 1910 Negroes owned 211,087 farms in the South, or 20 per cent. more than in 1900. The total value of farm property owned by Negro farmers of the South increased from \$177,404,688 to \$492,892,218 from 1900 to 1910. Some of these farmers have large estates. Deal Jackson of Albany, Georgia, who died in 1913, owned and worked 2,000 acres of land and had forty tenant families on his plantation. In the Southern States in 1910 there were 1,917,391 Negro homes of which 430,449 or 22.4 per cent. were owned, and 314,340 of these were free

of incumbrance. There are forty towns in the South populated and governed entirely or almost entirely by Negroes. The figures and facts are indicative of the new race consciousness that has come with the economic progress. But the day is only at the dawning. Another quarter of a century will show a greater advance over 1910 than 1910 shows over 1870.

The Finer Emphasis. There is a steadily increasing group of educated, cultured, and refined Negroes, many of whom are of mixed blood. This group has given the race its leaders and furnished its professional men, written its books, edited its magazines, and is molding Negro thought and working toward the creation of Negro public opinion. What influences shall be brought to bear in the production of this group of race leaders? Economic progress alone, however substantial and widespread, never did and never can produce a great people. Genuine greatness is the outgrowth of ideals. Ideals are born of the heart and fashioned by the mind. Minds must be prepared for the reliable and adequate thought processes of life, while the heart must be made a foundation of sweetness, righteousness, justice, and blessedness. Economic fulness is seldom a common possession, and in the present case of the Negroes it is far from such. Even too great emphasis on material progress might become a peril to racial advancement. The higher things must be kept in the foreground. High thinking is possible, and usually more probable, with plain living. The economic condition to be desired is really that which will insure the conditions making pos-

sible high thinking. Poverty is an enemy to all high and noble things of mind and heart and as such it must be wiped out. To that end must all efforts tend. But with the restraints of poverty lifted, the supreme effort should be directed not to economic enlargement so much as to intellectual equipment and moral development and fortification. For these the school and the church must take first place. The Negro must be educated as any other man and in the same kinds of schools. The emphasis on economic progress must be continued and even increased, but the finer stress on education and moral development must characterize all efforts to uplift and ennoble the race. Fortunately the leaders of the Negroes have recognized this fact and made it prominent in all their teachings and activities.

What Is Being Done. The total amount expended annually for Negro education is \$13,630,430, of which \$9,220,430 is expended by the Southern States for public schools, \$250,000 by the United States government, \$760,000 by states and municipalities for private and high schools, and \$3,400,000 is received from other sources. The amount invested in public school property is \$14,685,590. The amount invested in Negro colleges and normal and industrial schools is \$20,000,000. The total investment in all school plants and equipment in the United States is about \$940,000,000, and the amount expended annually is about \$745,000,000. When it is remembered that one tenth of the total population is Negro it is easily seen that a great disparity exists. But in this connection other facts

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South

must be considered. What other Negro population in all the world has such educational advantages as these? Could a poor people, just fifty years from bondage, be expected to be prepared to use such provisions as those made for the white population? Only 47.3 per cent. of the Negro children of school age in 1910 were in school, not because they were kept away but because poverty and home surroundings had kept down any desire for an education. The creation of the desire for knowledge, for intelligence, is the great task with a belated people. That this desire is being created and being met is evidenced by the fact that illiteracy among the Negroes in 1890 was 57.1 per cent., in 1900 it was 44.5 and in 1910, 30.4. The attendance at the public schools has greatly increased in the last ten years, the teachers are better equipped, and are more active in creating respect and regard for the school, and the general white public has taken a keener interest in the education of the Negro children, as well as of the white children. This explains the favor which compulsory school laws have met in recent years.

Some Stimulating Agencies. No more beneficent and stimulating agencies have been provided than those supported by the John F. Slater Fund, founded in 1882, the Anna T. Jeanes Fund, created in 1907, and the General Education Board, organized in 1902. The Slater Fund consisted of an original \$1,000,000, which has increased to \$1,500,000. The income from this fund is expended principally in preparing teachers, especially for manual training, agricultural, and

mechanical schools. Recently it has been used in the interest of Negro rural schools. It is a potential agency in working out the problem of the education of the Negro. Its appropriation for 1916 amounts to about \$70,000 and is applied to sixty-eight schools. Last year \$500 was appropriated to aid each of seventeen county training schools and the number for 1916 has been increased to thirty. Many of the higher institutions assisted were founded and are conducted by religious denominations. The Jeanes Fund of \$1,000,000 was created to assist community, county, and rural schools for the great class of Negroes to whom the small rural and community schools are alone available. This fund in 1914 supported 128 supervising teachers working in as many counties in thirteen Southern States at an outlay of \$33,042, which was supplemented by the counties to the amount of \$6,255. The supervisors are appointed to supervise especially the industrial work, but they aid the teachers in other ways. They are for the most part graduates of Hampton, Tuskegee, Fisk, Atlanta, Petersburg. The states have seen the value of this supervision and have appointed, for the most part, state supervisors of Negro schools who are being supported by the General Education Board. The Slater Fund is interesting itself more and more in the training of teachers and in the county training schools. Heretofore and even yet many of the teachers are little better educated than the pupils they teach, and these county teacher-training schools are necessary, and being inexpensive they are well patronized. By train-

ing the teachers at home more are reached and better prepared for their immediate tasks. In 1914 in Arkansas five summer normals were held, in Texas eight. In Kentucky each county having a considerable number of Negro teachers is required to hold annually a teachers' institute lasting a week. Eighteen summer schools were held in various parts of the South. The promotion of a practical education, the betterment of present school facilities, and the improvement of teachers are being gratifyingly accomplished by the states through the aid so splendidly bestowed by these two great Funds. The Phelps-Stokes Fund of \$900,000 created in 1909 gives assistance to the Jeanes Fund in providing supervisors. It makes small contributions toward the cost of erecting Negro rural schools. It provides for a comprehensive investigation of Negro education in cooperation with the United States Bureau of Education. It has endowed fellowships in sociology for the study of the Negro at the University of Virginia and the University of Georgia, with the provision that each fellow shall prepare a thesis giving the results of investigations which shall be published by the university with the assistance of the fund. It has also a fund at the George Peabody College for Teachers, at Nashville, "to enable the teachers, administrative officers, and students of Peabody College to come into direct and helpful contact with the actual work of representative institutions of Negro education."

The General Education Board. Since its beginning in 1902 the General Education Board has had as one

of its primary objects the improvement of the facilities for the education of the Negro. Its benefactions have been munificent and most helpful. Its inquiries made for the purpose of learning the details of the existing status—social and economic as well as educational—have quickened interest and obtained important information, while its tentative and conditional gifts have secured cooperation on the part of the schools, the communities, and the forces behind the schools, whether Church, state, or the Negro people. Since eighty per cent. of the Negroes in the Southern States live on the farm, the General Board, like the Slater and Jeanes Funds, recognize that their educational problem is rural. The Board recognized at once the importance of supervision for the rural schools, and offered to cooperate with the state departments of education by furnishing funds adequate to pay the salaries and expenses of state agents for Negro rural schools, and seven Southern States have supervising white men who have had large and successful experience in school management. The intimate association with the activities of the supervising teachers supported by the Jeanes Fund has made this work exceedingly effective. In 1915, \$25,000 was appropriated for teachers' homes to be built in connection with consolidated rural schools. The Board has recognized the value of the great industrial institutes like Hampton, Tuskegee, and Spelman, and up to 1915 had assisted these and others to the extent of about \$670,000. In the same period the Board contributed \$140,000 to the colleges which

are endeavoring to furnish higher education. In its recent report is this statement: "It is clear that under existing conditions only a few efficient colleges for Negroes can or ought to be maintained." These benefactions from the several Funds have stimulated self-help in all directions and have opened a new era for all Negro education. More adequate public school buildings are being constructed, private schools are being greatly enlarged, and libraries are being installed. Cooperation of white people with Negroes for school improvement, cooperation of denominational boards to prevent overlapping and overlooking, and the cooperation of these large agencies are bringing most gratifying results.

Appreciation. Whatever may have been the beliefs and sentiments of the past, most thoughtful people of the South are now agreed that the Negro must be educated for morality, citizenship, and industry. That the problem of the races is difficult cannot be gainsaid, but ignorance, inefficiency, and helplessness of either race can make no contribution to its solution, but rather add to its perplexity. School officers and professional educators are studying dispassionately the problem of adaptation of education to the racial characteristics and to the social and industrial conditions and needs of the Negro. But even the present state of progress would not have been possible without that magnanimous assistance that has come from the North, and the people of the South are profoundly grateful to the men and women of other sections who by their gifts of money

and personal self-sacrifice have helped the South to educate this backward and dependent people. The late munificence of the great foundations can never be lightly regarded, but the constant, unfailing, and sacrificial gifts from Northern Church bodies for the last fifty years stand out to-day as love's and religion's regard for a cast-off and neglected people. The South to-day, and especially the moral and religious people, would make grateful acknowledgment of this sublime service. Its value can never be reckoned in human calculations. As a Southern man the author presents this testimonial. This is not to say that the acts of all the Northern missionaries and teachers were and are approved. Many of these zealous souls were not discreet in the conditions in which they labored, but their integrity and high purposes no one questions. To-day the unpleasantness is in the past and the South rejoices in the labors of those who gave themselves that those in darkness might have the light. Into these labors the Southern people are entering more and more by their Church agencies and public appropriations, that they may give strength, wisdom, virtue, and truth to their Negro neighbors and fellow citizens. The white man of the South and the Negro of the South are setting themselves with great determination and mutual appreciation to the working out of the problems incident to their relations in a common country. During the last forty years about \$200,000,000 has been expended for the education of the Negro. Through the work of Northern and Southern people the Negro has come into

a new day. In Appendix D will be found a brief account of what the Churches are doing through these schools for Negroes.

Summation. When a complete summation is made of the superb work that is being carried on in the Negro's behalf by the state and the Church, North and South, and when his marvelous progress of the last fifty years is duly considered, one is inclined to become jubilant and at the same time somewhat complacent. But there is another side. More than one third of the Negroes over ten years of age cannot read or write; half of the children of school age never enter a school; the material progress resulting in some accumulation of wealth is a matter of a small minority, while the vast majority are poor, very poor; disease finds them first and takes them first; the housing in many instances is nothing less than miserable, and only with a small minority really comfortable; the Church ministry is frequently if not generally wanting in the highest ideals. These conditions must be seriously considered. The Negroes have not the educational, social, and religious facilities which their white neighbors enjoy, and they are not capable, in most cases, of using them if they had them. They are still a child race and must be so considered in the larger planning for them. Many individuals among them have risen to commendable strength, intellectual and moral. Many of these are mulattoes and frequently chafe under the restraints incident to the race. Many white people lack patience, sympathy, and consideration in dealing with them. Some would give them

only such education as would fit them for manual service and decry all cultural courses. That the education given them should be largely vocational is readily admitted by all, but the doors to all knowledge should be open to any who can enter. The higher schools for Negroes have been lacking in too large a degree in the vocational courses. These defects are now being gradually remedied. The religious denominations that are supporting the higher schools need to come to a better understanding of what their various schools should do, or undertake to do. This would save duplication and furnish the institutions of the various kinds needed. That the Negro should be educated, yea, must be educated, is no longer a question. The question is, How and in what shall he be educated? The states and the Foundations are settling what the elementary and secondary education shall be. The religious denominations have yet the determining of the kind, quality, and value of the higher education. The Negro must be delivered from deadly poverty by the remedial philanthropy of economic justice and enlightened living. He must be lifted to a higher level of human living by forces beyond his power.

Human Problem. Is there really a race problem? There is a human problem. Is there one in Europe, in Asia, in Africa? Slav, Teuton, Japanese, Malay, Latin, Turk, Sikh—human problems all when facing each other. How avoid such, when two races like those with their past history, who face each other in the Southern States? There are some things, like moving

glaciers, that require time to finish their course. Shaking the hour-glass never helps. Criticism may be an easy indulgence but a doubtful exercise. What will be the basis of the solution of human problems? Love, justice, knowledge, and religion are corner-stones. Race problems never get up out of dank darkness till these are put under them. Give the Negro these and he will grow like crops in June time, and become a new creature. If he does not, then hope dies with him, but if he does, new relations come like harvests in autumn. Race feeling and discrimination are not Southern but human characteristics. Ray Stannard Baker in his book on *Following the Color Line* says of the North: "In every city both white and colored people told me that race feeling and discrimination were rapidly increasing; that new and more difficult problems were constantly arising. Generally speaking, the more Negroes the sharper the expression of prejudice." Trade unions in the North have shown an unfriendliness to Negroes. Northern people coming South to live frequently show a harsher attitude toward the Negro than Southerners. The race feeling in South America is sharper to-day than ten years ago. Here is a human problem, not sectional, but universal. How shall it be solved? There are four phases of any people's life that determine their position and power in the world—the economic, the intellectual, the social, and the religious. A deficiency in any will depreciate and sometimes nullify the rest. Economic resources are essential in procuring a full life, and without mental acumen

and cultivation the values and issues of life are little understood and appreciated. Human relations must bear evidence of constancy, fidelity, and refinement before they can be considered reliable. Character only can be the basis of justifiable confidence; and character is social as well as individual. Religious faith is the great stabilizer of human life. It must be more than some effusive emotion or sentiment highly demonstrative under certain stimulus and utterly lacking when the issues of life are in the testing. And in these four phases will the human problem be solved. The slogan of the Church and religious people must be "Love, justice, knowledge, and religion to all, from all, and in all." Such must be the gospel of education, social service, and unalloyed Christianity.

3. *The Mountain Man*

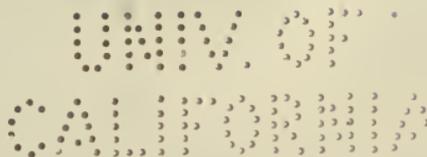
The Man. The undeveloped Mountain man is not a problem; he is a victim of circumstances. He is usually a man of good blood and good brains. He is not always ignorant when he is illiterate. He has much wisdom frequently when his knowledge is limited. He is the pure Scotch-Irishman, for the most part, and in manner, beliefs, and speech his lineage can usually be traced. His dialect is old English with its peculiarities of pronunciation and forms of expression. His life philosophy is determinism, or fatalism, permeating all his beliefs, religious, social, and domestic. He has no far sweep of vision, but his upward look between the narrow mountain walls has served to sharpen his wits

and intensify his convictions. He is ever on the lookout of self-defense and keen in his detection of intrusion. Suspicion is native to him as to his wild companions of the mountain forests. He is not a weakling except by the limitations of his untutored mind and unrelated life. Like the trees with which he has grown he has the timber of civilization. He comes to himself when he gets to civilization or when civilization gets to him. But that does not mean that all his tribe have innate possibilities of unquestioned richness. Where is there a society without "trash" and "culls"? Into the mountain coves some incapables have been thrust by the force of ongoing humanity, but these form only a minor part of the mountain people. Of the more than three million Southern hill people, less than 300,000 are lacking in civil facilities and refinements. Unfortunately the delinquencies of the incapables have been made by zealous story-tellers to characterize a great mountain population. The peculiarities of an individualistic people have been interpreted by undiscerning observers as hideous deficiencies. Many good people in all sections of the country have been led into an unjust and uncharitable view of the inhabitants of the Southern hills who are natively endowed in equal proportion to the citizens of any other section.

The Conditions. Illiteracy has been inevitable with a people of meager economic resources. Teachers have not gone in among the 300,000 living in the hidden recesses. The hills were barriers, but not so great as the attitude of the natives toward outsiders. Their



NUCLEUS OF A MOUNTAIN CHURCH
MOUNTAIN HOME AND FAMILY, FATHER ABSENT



ministry was of native origin and divine call, and had no message but the traditional doctrines based upon crass literalism and fatalistic conceptions of God and man. Their dogmatism was exceeded only by their lack of knowledge of the world beyond the hills. There are to-day in the unentered regions Calvinists, immersionists, individualists in church government, literalists in observing ordinances, and opponents of Sunday-schools, missions, and paying preachers for their service. They are able to maintain their positions by sharp arguments. The people resent the imputation that they are subjects of missionary attention however bestowed. They have been open to all sorts of fanatical doctrines. But the taste of knowledge thrills keen minds, and the coming of the schools has set the young people in search of higher truths and life. As a result of recent activities of Church, state, and industry, the hill country of the South is in the midst of a great intellectual, social, economic, and even religious, revolution. The mining industry has brought in railroads and an outside population to the Kentucky, Tennessee, and West Virginia mountain sections. The Ozarks are being similarly invaded. The new farming has become missionary in its influence. Post routes have been established and the seclusiveness of the mountains is being rapidly broken up. States in the last half dozen years have awakened to their responsibility and possible service, and have passed laws requiring county high schools in this mountain section. These county high schools are becoming the centers of a county system of schools. The public

school-teachers have acquired the missionary spirit, and with great pride and joy enter upon the work of driving out illiteracy. The substantial men and women who have come out of the hills to the neighboring towns are sending back into the fastnesses teachers and exemplars of domestic betterment. The mountain man and his family are beginning to get a chance.

Church Schools. Many of the religious denominations have wrought valiantly for the hill people. The Southern Baptists have thirty-four schools under the superintendency of a competent school man, and supported at an annual outlay for maintenance of \$31,250, and last year of \$11,500 for improvements. The Southern Presbyterians have forty-five schools, under a superintendent, the most of which are day-schools reaching secluded communities, but one is an institution of ten teachers, another of nine, three of seven, one of six, and two of five teachers. The Methodist Episcopal Church, South, has fourteen institutions with a student body of 2,702. One of these, eighteen miles from the railroad and in the open country, with 475 pupils, gives a full college course, and four others do the work of Junior colleges, and all do high-school work. From these schools have gone out a large percentage of the teachers in the counties in which they are located and even in the adjoining counties. A large number have gone into the Methodist ministry. The Presbyterian Church in the United States of America through its Woman's Home Missionary Society maintains ten boarding secondary schools and five day-

schools. The boarding-schools last year had 889 pupils and the day-schools 542. The Normal and Collegiate Institute at Asheville, North Carolina, with the Asheville Home School and Pease Memorial House, are rendering a very valuable service in preparing teachers for the public schools. The United Presbyterian Church has under its Woman's Board a fine school at Frenchburg, Kentucky, which is maintained at an expense of \$18,000 annually. There are seven other schools under this Board having 550 pupils and reaching important communities. The Church of the Disciples through its Woman's Board maintains ten strong schools with 150 teachers. The one at Livingston, Tennessee, last year had 473 pupils, the one at Hazel Green, Kentucky, 327, and the one at Morehead 257. The annual outlay for these schools is more than \$60,000. The Congregational churches through the American Missionary Association support five schools with 1,242 pupils at an outlay of \$41,125.

Being True to Them. The mountain regions owe very much to the well-directed educational and religious service which the Churches have bestowed. The Church schools are still needed and will be for several years to come, but the class that now exists will be gradually replaced by public schools of a similar grade. The mountain people need new religious instruction. They must not be looked upon as heathen or mere delinquents. They are the victims of neglect. The author was in a county town in eastern Kentucky, while inspecting the moral conditions of the county, and fell

into conversation with the hotel proprietor. After finding out my calling and mission the hill man said: "You missionary people do not treat us right. You come with your cameras and photograph our worst houses and lowest people and then throw them on the screens to be seen. You tell the worst stories that you can make up. You never tell of our good people nor of the substantial things of the community. But I reckon you have to do that in order to get money out of your members. I think you ought to be fair with us." I think so too. Too many people have spoken disrespectfully and unsympathetically of the mountain people. It is true that poverty has been the hill man's portion. His home in the hollow is sometimes crude and barren, his barn is rough and frequently dilapidated, the sloven speech and sloven living are too common, and the domestic needs are many; but his neighbor may have a good house, a good barn, and live in comfortable circumstances. Primitive customs may prevail, with their inconveniences and severe restrictions, but up-to-date customs of modern cities are not without them. There may be moral obliquity in occasional cases, but what of the cities where divorces are disgracefully common and white slaves are victims of all grades of society? Throwing stones never helps the stoned. I once thought horribly of feuds, and horrible they are. It eventually dawned on me that a feud was a contention among feudalists with their retainers. I found that Scott and Stevenson in their tales of the Campbells and McGregors were describing the parties

that were appearing in the later roles of feudists in Kentucky. The heads of feuds were no ordinary men in Kentucky any more than in Scotland.

The Call to the Church. The mountain people need a chance. They need education, economic enlargement, and a new religious life. The states will provide the educational opportunities more and more, the development of natural mineral resources and forest growths will bring the new economic era, but the Churches must create the new spirit, the new attitude, the new life, by the gospel they preach, the service they render, and the hopes they inspire. Tongue-ism, Russellism, Mormonism, and the rest may supplant Hardshellism, but if the rational ecclesiasticisms and the gospel messengers with their social message and program as well as personal gospel do not meet the situation the last state will be worse than the first. Individualism in religion must not be set aside or in any way discounted but it must be reenforced with the "works" without which "faith" is dead. The Church teacher must become the Church preacher and the promoter of community interests and life under the inspiration and direction of a genuine personal and vital Christian faith.

4. *The Indian*

The Indian is not a Southern problem, but national, and has been since the days of Captain John Smith and the Jamestown settlement. This problem has had due consideration, but too frequently extermination has

been the process determined upon, rather than assimilation, education, and evangelization. The bad blood has had ample opportunities to be stirred by the misunderstandings, mistreatments, and injustices which have characterized the Indians' intercourse with the white man. They are still preyed upon by low-natured white men whenever an opportunity can be found. A missionary in western Oklahoma told the author that he had known white men to lend an Indian \$30, take a note for sixty days and a mortgage on a good horse for the amount, and at the end of the sixty days, when the Indian was unable to pay the note, the mortgage was foreclosed and the horse was taken and sold for \$150 and not one dollar was returned to the Indian. The missionary declared that this was not an unusual occurrence. The greatest need to-day in Indian settlements is protection against human sharks. They take not only the Indian's stipend awarded by the government, but watch for the opportunity to secure his lands. These fresh causes for friction keep alive the sense of injustice done them by white men and rekindle suspicion, forming a constant barrier to any altruistic labors. The white man helps to make the Indian problem.

Some Statistics. The Office of Indian Affairs in its latest report gave the number of Indians in the United States as 323,403, exclusive of Alaska, where there are about 26,000. The number under the general supervision of the federal Indian service is 296,000, of whom one fourth are in Oklahoma. There are another 12,000 in the South, of whom 7,900 are in North Carolina,

1,253 in Mississippi, and nearly 1,000 in Alabama. There are more than 100,000 Indians in Southern states, or about one third of all in the United States, and it is claimed that in Oklahoma alone there are 110,000 to 115,000 persons having Indian blood. The government recently gathered statistics of the religious affiliations of a large number of Indians. Of the 177,401 questioned, 69,529, or 39 per cent., have professed Christianity. Of 193,609 reported on, 149,731 wear modern attire; 90,341 speak the English language, and 78,542 are citizens of the United States. There are about 40,000 Indian children in schools—government, mission, and public. Of 42,000 Indians examined a few years ago for eye disease 16 per cent. had trachoma, and of 40,000 others examined 6,800 had tuberculosis. There are not less than 50,000 pagan Indians in the United States, according to conservative estimates. These figures tell their own story and stimulate thought.

Some Customs. Many of the Indians live in tepees or tents, but the majority have small crude houses with few and small windows. The Indian church is of the same fashion. About the churches are built small houses in which the people camp when they come to church services, where they usually linger two or three days. When these houses are not built, the tents are brought and the people live in them. The Christmas festivities last from four to six days. The beeves are butchered on the ground for the occasion and frequently there are ten to fifteen of them. The people remain as long as the beef lasts. A Methodist District

Conference has been known to cost as much as \$1,000. The duties at home are never pressing. The Indian seldom cultivates his own land but leases it to white men. Some Indians are frugal, industrious, and are desirous of building up some wealth, but the vast majority, and especially the full bloods, look to the government award for support. They are usually in hard circumstances. Among the wild tribes the ghost dance is still practised. This dance is somewhat like the dance of the whirling dervishes in Egypt. The dancers eat the bean of a certain plant, go into a trance, and when they come out they speak as the oracles of the spirits and are marvelously influential through their revelations. Demonology with them, as with the majority of non-Christian peoples, is a prevailing and deterring belief. Their healing is accomplished through it. The Indian of to-day is not far removed from the Indian of colonial times.

Mission Work. Mission work is being carried on among 191 Indian tribes in the United States, by 212 white missionaries and 221 native preachers, assisted by 153 white and 222 native helpers. The communicants in the Protestant Churches reported are 31,665, while the estimated adherents are 67,176. The enrolment in the Sunday-schools is 18,000, while the enrolment in the 56 literary schools is 2,063. The author has no way of telling what per cent. of these are in the Southern States, but at least one third and probably more. The difficulties in the way of mission work are numerous, but the eagerness with which these simple

people receive the gospel is a great encouragement. In many tribes the lack of the white home life interferes with substantial religious work. In Oklahoma there is need for the preparation of a competent native ministry to lead and teach the people. Too many missionaries have to speak through an interpreter. The people need leadership from their own tribes who can bring to them the gospel in its fulness and power. A school for the preparation of such religious leaders jointly supported and conducted by the Boards operating in the state, would be in line with the method of procedure in some foreign fields. Were the entire mission work planned in a cooperative way so as to prevent overlapping and the neglect of any by the boards, it would seem to be the part of wisdom.

Commissioner Sells. The Hon. Cato Sells, Commissioner of Indian Affairs, has recently made the following significant statement: "I repudiate the suggestion that the Indian is a 'vanishing race.' He should march side by side with white men during all the years to come. It is our chief duty to protect the Indian's health, and to save him from premature death. Before we educate him, before we conserve his property, we should save his life. If he is to be perpetuated, we must care for the children. We must stop the tendency of the Indian to diminish in number, and restore a condition that will insure his increase. Every Indian hospital bed not necessarily occupied with those suffering from disease or injury should be available for the mother in childbirth. It is of first importance that we begin

by reestablishing the health and constitution of the Indian children. Education and protection of property are highly important, but everything is secondary to the basic condition which makes for the perpetuating of the race. The evil result of the liquor traffic among Indians is a matter of grave concern to the white citizens of the country, both for the reason that they are properly interested in the uplift of the red man, and for the further reason that the impoverishment of the Indian means that he will ultimately become a charge upon the taxpayers of the several states. I believe that the greatest present menace to the American Indian is whisky. It does more to destroy his constitution and invite the ravages of disease than anything else. It does more to demoralize him as a man. It does more to make him an easy prey to the unscrupulous than everything else combined. Let us save the American Indian from the curse of whisky."

CHAPTER VI

SOCIAL RESPONSIBILITY AND ENDEAVOR

1. Industrial

Economic Trend. As indicated in the preceding chapters the trend of life in the South to-day is toward the economic ideal. The spirit of American industrialism and capitalism is getting a very strong hold on the South and especially upon the Southern city. Wealth is becoming more and more a determining factor in fixing a man's place in society, and the economic argument is all but irresistible and unanswerable, whatever may be the social, moral, or political interests involved. In fact, economic interests have become the political interests and statesmen are those in political position who can secure the largest economic advantages to their constituency. In the cities to-day the interested political parties are seeking some selfish financial advantage. Many men in their voting consider only the effect on their business. Great moral issues are usually very annoying to such persons. In recent years many business men in the South have been in almost constant distress because of the agitation over the prohibition of the liquor traffic or the prevention of race-track

gambling. Commercialism and economic interest hold men from great democratic movements that seek to promote the welfare and development of all the people. Great men and virile leaders breathe poorly in such an atmosphere. They feel a contempt for "pork barrel" statesmanship and dollar diplomacy. There is little wonder that men of such temperament and capability are agitating the creation of a tariff commission and a budget system of government expense. Legislatures in all the states have been noted for the lobbying of interests attending them. The economic ideal stamps all social and political relations with the dollar mark. It creates classes—capitalists, managers, foremen, laborers—and promotes the widening divisions among them. These social divisions were not so marked, and very little known, in the old agricultural era of the South. The big farmer and the little farmer were neighbors in fact and spirit. Antipathy between employer and employee was impossible. As a rule the employee ate at the employer's table. But industrial pursuits create cities and colonies, and these develop social grades and economic problems which estrange and divide men. Into these conditions the South is being rapidly ushered.

Industrial Issues. The issue of industrial adjustment has not become acute in the Southern States as it has been in the North and West, but the trend of things indicates that it cannot be avoided very much longer. Birmingham is rapidly becoming a second Pittsburgh, West Virginia is rivaling Pennsylvania in mineral output, and the mills of the Carolinas and Georgia are

rapidly duplicating those of New England. Manufactures make wealth and make it rapidly. The Southern man has found that out. He has the economic fever and is impelled by the aspiration for wealth. He knows the unrivaled possibilities for his section. It would be nothing less than miraculous if he failed to follow the human bent and seek a portion of the wealth which is certain. But that means industrial classes, industrial issues, industrial conflicts. Unionism, socialism, even anarchy will come. The foreign accent and the foreign tongue will characterize the new conditions. What has happened at Lawrence and Bethlehem and in West Virginia, Colorado and the great Northwest may happen, yea, will happen at these new centers, if there is not found another and better way of disposing of exorbitant demands, correcting injustice, and establishing right, honesty, and human brotherhood. Why should there be indifference to such issues until they arise? If the South is being prepared for a great industrial era, preparation should also be in process for handling that era in accordance with the highest interests of all involved, both capitalist and laborer. Those interests are not economic alone, but intellectual, social, moral, and religious. To do this there must be created an attitude of mind, a fineness of spirit, a sense of justice and right which will be determinative when the issues arise. Moral integrity is essential to substantial relations, moral purpose must characterize all valuable service, and moral responsibility must control all right actions. What shall these be in industrialism?

The Working Man. All real men are working men. Without work men only exist; they do not live. Work is man's expression of himself. Charles Kingsley once said that man's first act when he arises each morning should be to thank God that he has something to do that day that is worthy of him and his Maker. The idler, man or woman, high or low, rich or poor, married or single, is a burden upon society and an obstruction to the progress of civilization. Men and women ought at all times and in all places and positions to work. But the term, the working man, has become technical and refers for the most part to the industrial worker. As a rule, the laborer of the farm is not included—only the industrial worker is usually meant. What should be the attitude of society, the State and the Church toward the economic questions which industrialism in the cities, in the mining districts, and in the manufacturing centers has developed? The question is not, Is unionism right or wrong? but, Wherein is unionism right and commendable, and wherein has it adopted harmful methods and sought unrighteous ends? Industrial issues can never be finally settled by diplomatic sparring for advantage, blockades, boycotts, and strikes. These are the methods of militarism in industry. The truth is they are the developments of persons who were trained under military systems and know only the philosophy of force. Industrial issues can never be truly settled except in the temple of justice and at the altar of right, truth, and humanity. There must be the recognition that the capitalist is a working man and

that without him the fabric of industrial life would go to shreds. There must be the recognition that the laborer is a capitalist without whose investment the bankruptcy of society is inevitable. Fellow laborers all must be and colaborers with the great Maker. The Church has no industrial creed, but it has a moral code for human relations, whether economic, social, or political. It can declare for "equal rights and complete justice for all men in all stations of life," and "for the right of all men to the opportunity of self-maintenance, for safeguarding this right from encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment" and "for the right of employees and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes." It has no program of methods to be carried out, no system of industrial philosophy to be accepted, but it does have standards of morals, codes of conduct, and high and holy principles of brotherhood and humanity which it considers essential to the stability of society, however constituted or employed, and these the Church must constantly promulgate and continuously promote. Men are invited to live as becomes men. Barbarism and the jungle spirit should have no place in modern life, and where they appear they must be exorcised through the Christ-spirit that cast out the demons by the Sea of Galilee. The persistent and unavoidable business of the Church is to create, educate, refine, and empower conscience in the employer and in the employee.

Big Business Learning. Corporations are beginning to inquire as to the domestic felicity of those seeking employment. A big coal company in West Virginia offers a prize of \$1,000 to the employee who keeps the most beautiful yard and best garden. The estimated value of the gardens of the company's employees in that one mining town last year was \$40,000. The system insures beautifully kept homes, valuable vegetables, healthful and pleasing employment in leisure hours, and a friendly community spirit and contented people. Cigaret smoking and dram-drinking are under the ban of big business, for they diminish efficiency. Old age pensions sustained by the company insure constant employment and interest in the company's welfare. The division of the profits by a few big companies has developed a sense of ownership in the employee and thereby increased the value of his service. The living wage, the release from employment one day in seven, the reduction of the hours of labor to a practicable minimum, the safety devices for the protection of the worker from dangerous machinery, have all been as much to the advantage of the companies that adopted them, as to their employees. Morality and sobriety are becoming industrial assets. The industrialism of the future will have more and more regard for the man. His physical, mental, and moral condition and attitude will become important elements in his employment. When the man and not money becomes the primary consideration industrial strife will be reduced to the vanishing-point. But conscience must point the way.

The Working Woman. In 1910 there were 7,438,686 women in the United States, sixteen years old and over, that were engaged in some gainful occupation. In the Southern States there were 742,873 between sixteen and twenty inclusive, 1,582,828 between twenty-one and forty-four inclusive, 524,940 forty-five years old and over, a total of 2,850,641 women sixteen years old and over. Many of these women are engaged in domestic service in homes, some in clerical and stenographic work, some in stores, some in textile factories, tobacco factories, shoe factories, canneries, steam laundries, and many in agriculture. Work is honorable and none of these occupations are discreditable to any person who engages in them. But the woman in gainful occupations raises questions as to the home, its stability, sweetness, restfulness, if the homemaker is absent almost all the day. What effect will grinding toil, extending eight, nine, ten, and even longer hours, have on motherhood? What does the race lose socially by woman standing or sitting all day directing a machine, or breathing gas fumes, or living in extreme humidity and heat, or working under intense nervous strain? Overworked women mean ill health, early breakdown, home endangered, society impoverished. Where is the social responsibility to see that the hours are not too long, that ventilation is abundant, that sanitation is provided, that nervous exhaustion is not allowed, that the conditions under which women work are favorable to health, vigor of body, the development of the mind and soul, and the best interests of the

family? The evils of the employment of women are perhaps not so great nor so numerous in the South as in the North, but they are too many and too hurtful to be allowed to continue. The social conscience should be kept sensitive to these high interests of humanity.

The Working Child. Child labor is employed in all the states of the nation. It is regarded as especially injurious in the tenements of New York and in the cotton-mills of a few Southern States. Children are largely employed in the canneries of Maryland, the glass factories of West Virginia, the tobacco factories of Virginia and Kentucky, the hosiery mills of Tennessee, the cigar factories of Florida, the shrimp and oyster packing-houses of the Gulf coast and in the cotton-mills of the Carolinas, Georgia, Alabama, and Mississippi. Severe toil and long hours for children (especially under fourteen years of age) must mean in many cases, if not most, undeveloped and ill-developed bodies, dwarfed and stunted minds, starved souls, and blasted lives. Such a sacrifice of childhood (and condemnation for life to the ranks of the illiterate, ignorant, unskilled, poorly paid, and hopeless workers) is too high a price to pay for dividends in any business. The South suffers from an unenviable reputation and stinging reproach because the cotton manufacturers of the Carolinas, Georgia, and Alabama have vigorously opposed proposed legislation, state and national, that looked to the correction of the evils of child labor, and that would make impossible the employment of children as young as twelve years. The manufacturers assign plausible

reasons for their position which might be acceptable if only the present were to be considered. Human beings, however, must be considered in the light of seventy years of earthly life and the possibilities of a greater future for which this life is but the introduction. But child labor will be restricted when its evils are generally known. Already the public is being thoroughly convinced that the worth of a child is infinitely greater than the value of its labor. The Uniform Child Labor Law will inevitably soon become a statute in all the states. Its provisions are: a twelve year age limit for newsboys and the street trade generally; a fourteen year age limit for factories, stores, and other specified occupations; a sixteen year age limit for dangerous operations and processes of manufactures; an eighteen year age limit for extra hazardous occupations; and a twenty-one year age limit for such occupations as employment in saloons and night messenger service. The law prescribes, as a maximum, an eight hour day for boys under sixteen and girls under eighteen, and a nine hour day for boys between sixteen and eighteen and for girls between eighteen and twenty-one. Humanitarian sentiment and principles are supporting the agitation for such a law. The reproach for inhumanity to children and indifference to the mute appeals of childhood cannot long remain upon any section in this day when man is coming to the center as the most valuable factor in the world.

Factory District. The wage-earner, the factory operative, the toiling woman, and the employed child:

are claiming new and larger service from society and especially from the Church. Jesus looked with compassion upon a hungry multitude, and with great tenderness spoke of a large company as being sheep without a shepherd. Industrialism has produced handsome churches for the well-to-do, and mission chapels for wage-earners and factory people. The belief has gained currency that the churches are not for poor people. These picture the churchgoers as made up of good dressers and the socially elect. The manner of the church to-day is embarrassing to the artisan and his family. The message of the pulpit is too frequently framed to fit the circumstances rather than the hearts and consciences of the people. The church has to convince anew the industrial classes of its interest in them, of its message for them, and its service to them. The non-churchgoing masses by their bigness should shock the churches into the adoption of additional if not new methods of getting the pure gospel, social as well as individual, to and into the people. The moral illiterates and the religious delinquents even among the intellectual and the economically competent are perils to our national life. Moral and religious education is a social responsibility, if not a national necessity. Religious neglect produces the morally destitute. But is the Church operating a sufficiently broad and comprehensive program to meet the needs of factory districts? What do labor unions do for their members which churches should do for theirs? What services do laborers think the Church should render them? Not

the eighteenth century should furnish the type of church to-day, but the demands of twentieth century conditions.

2. Political

Social responsibility must express itself in the laws of the land. The purpose of law is protection, but no less redemption. Every people will be judged by its law as well as its lawlessness. The state of human development in any country can be usually estimated from the statute-books. A serious, profound people does not express itself by petty trivialities. A state is sometimes made ridiculous by the childishness of its legislature. The political candidate as a rule fashions his appeal to the prejudices of his constituency rather than to the high interests of the public. Who shall guard society from the intrigues of evil men? Who shall protect the human interests from ignorant and pernicious prejudice? The bad citizenship of good men opens the way for iniquitous laws, selfish scheming and crooked office-holders. Voting has too long been looked upon as simply a privilege when in reality it is a fearful responsibility. There is no duty so exacting and so imperative as voting. The day of compulsory voting should be speedily brought in. If a man will not vote in one election, primary or final, he should not be allowed to vote in the next, unless he can show lawful reason for his failure. Selecting a candidate for governor is much easier than choosing a constable, but the constable is dealing daily with the elements of

society where the social responsibility is delicate and must be brought into action. Conscience at the ballot and conscience impelling to the ballot is a great social need to-day.

The Intellectual Ballot. There is serious doubt as to the simple completion of twenty-one years of existence qualifying a man for voting. Democracy does not mean the rule of mere numbers. The majority may require the protection which only the will of the intelligent minority can insure. Ignorance, prejudice, and enmity cannot equip a safe electorate, even for itself. When the Southern States were controlled by these things there was no hope for progress of any kind, and if there had not come a change, economic, social, and moral prostration would have been the condition to-day. Only the intelligent ballot can insure safety to a democracy. If there exists an indifference in the body politic to the intellectual qualification of any considerable portion of the electorate, measures must be taken to protect the ballot and to create an incentive to securing the proper qualification. The Southern States a quarter of a century ago began to realize the absolute necessity of adopting amendments to their constitutions that would restrict suffrage to those who were qualified to exercise it to the public advantage. All now require the payment of poll taxes as a preparation to voting. Georgia requires the payment of all taxes six months before election. Alabama requires also forty acres of land or real or personal property worth not less than \$300 on which taxes have been paid. Louisiana and

South Carolina require \$300 worth of property and Georgia \$500. Mississippi, North Carolina, and Virginia have no property test. All these states with Oklahoma have an educational test of being able to read and write the Constitution of the United States in English. Virginia and Louisiana also require the applicant to make an application for registration in his own writing. Mississippi and Georgia require the applicant to be able to understand and interpret the Constitution. That these laws disfranchise many Negroes and some whites everybody knows. That this was the purpose of such laws no one denies. Whether they are considered right or wrong will depend on one's point of view and upon the importance which one attaches to an intelligent and substantial ballot. That unfairness and injustice are occasionally and in some communities frequently practised in administering such laws cannot be gainsaid, but it is hoped and believed that a public conscience will not be long in developing which will demand that such injustice shall not continue, but that all men shall receive fair treatment in accordance with the law of the land and the claims of humanity. Right, conscience, and intelligence are the safeguards of the ballot, and with either one lacking, the ballot is in danger of becoming a menace to society. No man should be denied the ballot who can exercise it intelligently and who will use it conscientiously for the public good, whatever his race or color.

Mob Law. Mob law is the shame of the South. The author speaks as a Southern man. That it is frequently

called into action in Northern states does not lessen its heinousness in Southern communities. It is inhuman and is utterly without excuse or foundation. No offense warrants such outlawry. The perpetrators of such community crime are almost entirely men without property and social standing. In a few instances there have been exceptions and the substantial men have been swept off their feet by hypnotic and hysterical excitement. Mob law had its origin in the days when there was little else and when the public resisted the authorities which they did not choose. It is the archaic remains of a false method of punishment. The spirit of the South is set to put an end to such procedure. The occasional outbursts of such a journal as that of Chicago that in 1915 poured out its vituperations upon the South can only bring heartaches and resentment. The South knows the enormity of this crime, whether committed within its borders or in some Northern community, and in no way condones it. Its chief concern is how to make it impossible. Such a social sin must be put away by the preaching and practise of social righteousness. In 1915, under the leadership of President C. M. Bishop of Southwestern University (Texas), an organization of Southern college presidents was formed with the avowed purpose of conducting campaigns of education against this social evil until it has been wiped out or reduced to the minimum.

Railroad Injustice. Another form of social injustice is found in the provision made by the railroads in the cars for Negroes. These railroads are not Southern

owned except in small part. In all the Southern States, excepting Missouri, there are laws requiring the separation of Negroes from all others in the railroad cars just as they have laws requiring the separation of the races in the public schools. In all except Missouri, Maryland, and Kentucky a similar law exists for street-cars. This law insures seats for Negroes on crowded cars, as the white person cannot take the seat provided for the Negro any more than the Negro can take the seat provided for the white person. Frequently Negro men have had seats on street-cars while white women stood, as the women could not have taken them had they been vacated. However, it is frankly confessed that the purpose of the law is not to insure seats to either race but to separate the races in the seating. Gentlemen in the South surrender their seats to women in the cars. On the trains the accommodations for Negroes are not the equal of those for white people, although there is no difference in the price of the tickets. The day must speedily come when railroads will not be permitted to charge first-class fare for second-class accommodations, though the latter be for Negroes. If cars are to be of poorer quality, made of wood while the others are of steel, if the white persons are to have smokers and non-smokers while the Negroes have only the one for all, if the cars are to have less conveniences and be given less attention, if discrimination in accommodations is to be made, then the cost of the ticket should be less. If the price is to remain the same, then the white public must insist that the Negro passengers

receive equal accommodations with the white passengers. The protest has been entered. A statute may be necessary to make it effective, but it will not be long delayed if the social conscience does not respond to the stimulus now being applied.

Municipal Fairness. Politicians in the South have won many votes by advocating that the public moneys be divided in proportion to the direct contributions to the treasury by the respective races. This accounts for the fact that the school fund has not always been fairly divided. Who does not know that the Negro frequently makes for the white man the taxes which he pays in? The white man pays many taxes whose burdens rest upon the black man's shoulders. Inequalities in the administration of school funds are manifest enough but inequalities in the distribution of other municipal funds, for parks, streets, driveways, and libraries, are more glaring. Civic improvements reach the black man last. The Negro cannot choose, as can the white man, the community in which he lives. St. Louis on February 29th, 1916, adopted an ordinance by a vote of three to one that no Negro can become a resident in a block occupied entirely by white people. It voted another which imposes the same restrictions in blocks containing 75 per cent. white. Life for him would be most uncomfortable if not intolerable on the avenue in any city where only the well-to-do white people live, whatever might be his income or the elegance of his home and the refinement of his family. Social restraints make that impossible. Shall he have

the benefit of a well-kept neighborhood among his own people, with parks for his family, good streets and tasteful houses? Social conscience cannot be indifferent to these just claims of a people who must depend upon white people for their realization. To secure fairness in these matters may require agitation before councils and commissions and the authorities by which they are made possible.

3. *Institutional*

Almshouses. Have you ever visited the almshouse to which the poor of your community are sent? Is the superintendent fit for the place, knowing what the social conscience should require and anxious to care properly for those in his charge, or is he illiterate, crude, rough, and without knowledge as to how such a place should be kept? Is the house and are the premises kept clean, sanitary, and inviting? Are all the inmates idle, or is some useful toil provided and suited to the physical abilities of the inmates? Are there any children there? Any feeble-minded? Any insane? Are tramps allowed to stop there for a few weeks and then to go on? Are old couples separated when their circumstances force them there? Have inadequate bathing facilities been provided? These are personal questions, and every reader should be called upon to find out conscientiously and minutely the answers to them. They may belong specially to a committee on social service, but no one should evade

them. In 1910 there were over 16,000 inmates in the almshouses of the South. Probably one half of them should have been in altogether different institutions. The blind, the deaf, the insane, the children, and the feeble-minded should be in institutions for their kind. The common county poorhouse is usually so poorly conducted as to bring disgrace upon the public. It should be abolished. Almshouses should be state or district homes, one for each congressional district. The counties could support their inmates in that district home. That would insure adequate shelter, warmth, food, and clothing and give the humble poor moral, social, and physical protection and necessary medical attention. Old couples could be given some consideration. The sexes could be kept separate. The tramp would be kept out. The classes not eligible could be sent where they will get the needed treatment. The usual almshouses of the Southern States are bringing reproach and multiplying social problems. There is need of reform, and it should not be long delayed. The first essential is information; the second is agitation; the third will be reformation. To grow old is no disgrace; to be poor is no crime. Homes for the aged and infirm, marked by tenderness, sweetness, and respect, representative of the communities that build and maintain them, should be the demand of good people everywhere.

Humanity in Jail. An ecclesiastical body was shocked and stirred by a report one of its own committees recently made of the jails and asylums within

its territory. No state, county, or municipality has the right to commit even a criminal, and much less only an accused, to a cell of disease germs. The public may be guilty of crime if it permits the existence of deadly conditions in institutions in which it confines the members of its society. The state should not make a school of vice and death of its prisons and asylums. In many jails the insane are frequently kept because the state has failed to provide sufficient room in an asylum. In jails frequently juvenile offenders have been put with hardened criminals. The social conscience is beginning to be awakened, but action has been slow. Christian people should become sensitive to these conditions, inform themselves thoroughly, and act promptly in presenting vigorously their demands upon the public authorities. Politicians usually hold the positions of supervision and control, but they are always amenable to the asserted wishes of their constituency and will carry them out rather than suffer defeat by another set who will do so. The trouble to-day is with the indifferent good people who leave the criminal to the policeman, the constable, the jailer and prison guard. Usually the social conscience of these officials needs re-enforcement from those who are intelligently interested in the redemption of men for earth as well as heaven. The author has seldom attended a service in a Negro church without hearing a prayer for those in prison, but very rarely has he ever heard such a petition in a white church. Jesus spoke of being visited in prison, but the average man and woman know nothing of the

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prisons for which they are morally responsible. Is this neglect without harm to society?

Winning Them Back. The magic word in criminal procedure and punishment is reform. Men are giving earnest thought to-day to measures for reducing crime and vice and also to means and methods for reforming criminals. Juvenile courts and probation officers are of recent origin. Reformatories or schools for delinquent boys, and others for girls, are in all the states. The lease convict system is practically abolished because of its hardening effect on the prisoners. Schools and libraries have been established and installed in practically all the Southern state prisons. In many states the farm has been substituted for the factory. Prisoners in some Southern states are building the new public highways. Sentiment is rapidly growing in favor of doing away with county jails as places of punishment and substituting a system of district farms in which a few contiguous counties will join. Fresh air and wholesome exercises may not be denied even the criminal class. The indeterminate sentence and the parole are becoming common because they arrest criminality and redeem many criminals. There is an increasing demand that accused defendants should not be made to languish in jail awaiting the session of an itinerant court that comes two to four times a year, but that provision should be made for the convening of some court by which the trial may be immediate and speedy. This would increase the respect for the courts and thereby diminish crime. There is also an increas-

ing demand that the administration of law shall be impartial as well as humane. The poor, the black, the alien should feel as sure of justice as the rich or the most influential white man. "Man's inhumanity to man makes countless thousands mourn." This is an age when "man's inhumanity" is being decidedly reduced. "The soft answer turneth away wrath." Crime must be reduced, but not by crime—public or private. Softness must be avoided, but love is God's method of saving man. Society is responsible for some of the criminality because of its neglect. Society must now care for its own.

Removing Poverty. Poverty is a social evil curable by getting at its causes and destroying them. Is poverty an accident of human life, or is it the harvest of economic injustice, social maladjustment, and individual iniquity? If the former, then reduce the occasion for such accidents. Safety first must be the universal warning. If the latter, then there must be economic and social reconstruction and protection against the snares that entrap men. The great reproach of Great Britain in recent years has been her enormous army of unemployed, her neglected fields, and her outrageous drunkenness. The great boast of Germany has been her removal of all poverty and the provision of gainful employment for all her subjects. The organized charity of our cities is commendable, necessary, and deserves adequate support, but a socialized public will ask, Who made the poor? and, Will men always be poor? Is some factory or employer responsible? Are the

brewery and distillery responsible? If the latter, destroy it; if the former, regulate it. Is the lack of public health protection responsible? Shall a man be allowed to make himself and his family objects of abject poverty? Hitherto men have thought of poverty, as of crime, as individual, but now they are beginning to think of both as largely social. There is enough food and raiment in the world to make every inhabitant comfortable. Can the proper distribution be made? That is a very difficult matter, but not an impossible achievement. Christianity has put the spirit into men to work this out and they have entered upon the task. It is wholly and thoroughly Christian—even the thought of the possibility of such an achievement. Men, life, relationships, society, government, must be redeemed. That is the impelling conviction of men to-day, and all efforts are being directed by that spirit. The human task is impossible without the superhumanly divine power. The sense of the supernatural brings an exalted estimate of the value of human life. This new spirit does not lessen interest in the other life, not far ahead for any, but it creates the sense of collaborating with God.

Saving in Transit. Who has not seen at the railroad stations when the trains come in the eager-eyed woman in black uniform with a broad sash or badge bearing those life-saving words, "The Traveler's Aid"? That means a mother heart on guard when the daughter walks in uncertainty. That is not rescue; it is prevention. Avarice has in recent years been guilty of "commercialized vice." Many young women coming to the

city in answer to an advertisement or a correspondence have dropped out of sight into dens fashioned by human tigers. "Traveler's Aid" means "There is danger! be sure you are right; if you are not sure, ask me." There is no cost; the service is free to all, irrespective of age, race, creed, class, or sex. When one of these sentinels of virtue and honor is seen there is but one thing to think—"the mother heart is on guard." At the immigrant stations in the great ports of this country the churches have on guard similar persons to help the bewildered stranger—the new American to be—and to protect him or her from the human sharks who would take everything without a twinge of conscience. Here the tongues speak poorly, but the hearts understand. Saving in transit is this. The time to watch is before the treasure is gone. What is the meaning of child welfare associations, child labor laws, the children's bureau, and numerous societies whose labors are for the preservation of the purity and beauty of life? This is society's service to society, and human service to humanity.

4. Domestic

Housing. Men who live in glass houses learn the folly of throwing stones. Persons dressed in their "Sunday clothes" avoid sitting down in muddy and grimy places, but not so when in overalls. People are fashioned in no small measure by the houses they live in. Houses like clothes have a psychological as well as a physiological effect. The urban Negro population is

forced to live in poorly built, unsanitary, and frequently dilapidated dwellings, on filthy and neglected streets and even alleys, and in an atmosphere permeated by vice. Herding will make animals of men. Abominable as the housing facilities are, the Negroes are compelled to pay exorbitant rent. Shacks and cabins are considered fine investments. When will the social conscience rebel at such injustice to the Negroes and such gross mischief to the coming generations? On the plantations the tenants' quarters are even worse than in the towns and cities. But such conditions are not confined to Negro communities. Jacob Riis spent a good portion of his great life fighting the tenements of New York. Every town and city needs a Jacob Riis. The plantations and the mountain hollows need a gospel of adequate housing. The housing of a factory or mining population will affect their economic efficiency, their social integrity, and their intellectual and moral development. The problem of humanity is in no small degree the problem of a home, and housing has much to do with the home.

The Home. The trend of life in the South is, like that in the North, toward the weakening of the home. When Southern people lived on the farm there were few divorces, but in the Southern city, as in other cities, the customs are loose and the divorce rate is large and on the increase. The divorces in the United States number about 80,000 a year, or fifty per cent. more than all the rest of Christendom. Divorce is increasing in this country three times as fast as the population. Shall

this continue? Sixty per cent. of all the inmates in orphanages are from homes broken by divorce. Where is the trouble? Marriage has been in too many cases a matter of commerce. Young women have married for support, for luxury, for publicity, for social position in a gay and silly world, and they do not make homes. Too many child marriages for stable home life—5,000 annually of persons under sixteen, and that multiplied, under eighteen. The helpmeet idea is taken all too seldom into account. Home religious worship is grossly neglected and the religious instruction of children is left in many instances almost entirely to institutions. Home attractions have decreased as public amusements have increased. The town and city encourage idleness and wasteful entertainment in women and children. Idlers' resorts and clubs for women as well as men are too common for the cultivation of home atmosphere. Passionate love for the home is no longer the rule. An alarm should be sounded. The home is in danger. With the decay of the home comes the deterioration of the nation and the rule of the stranger.

Disease. The South has enlisted with enthusiasm and determination in the war upon preventable disease. Of the 600,000 persons who die in the United States of preventable disease—600,000 who might have lived had science and humanity cooperated in the fight—one third are in the South. The truth about tuberculosis with its enormous annual toll of 190,000 lives and an expense account of one billion dollars is out, and the anti-tuberculosis leagues are making it known every-

where. Fresh air and sunlight are being used as never before. Hygiene and sanitation, pure water and pure milk, death and quarantine to flies and mosquitoes, market inspection and dairy supervision, school inspection by physicians and dentists, have all rightly become slogans in the new campaign for health. The state, county, and city boards of health are becoming vital factors in the prevention of disease. Many of the people are still ignorant of what is possible under the direction of preventive medicine, the most beneficent of all scientific achievements. They are addicted to drugs, and as Dr. William Osler says of people in general they "just naturally want to swallow medicine." Of the \$75,000,000 spent in the United States annually for patent nostrums, the South spends its share for these concoctions of burnt sugar, cheap alcohol, cheap drugs, and water. An active health crusade is now on to reduce the use of drugs, to set up barriers against the plagues which spread through the social body, to create a public conscience in regard to health and to quicken and enlighten it where it does exist, to rally everywhere moral purpose and intelligence to the support of local, state, and national health agencies. Such a crusade is worthy of hearty support. The Southern Sociological Congress is leading this campaign in the South. The churches are being called upon to give assistance through public utterances, teaching services, with constructive programs, and cooperation with local hygienic surveys, and they will do well to respond loyally. There is no public interest so great as public

health. Disease is an economic liability, a social scourge, a moral waste. Social responsibility is nowhere greater than in the crusades for the banishment and prevention of disease, and in the stimulation of all activities that will bring, maintain, and promote health.

Temperance and Prohibition. The South recognizes no greater cause of disease and poverty than intemperance. For twenty-five years the temperance advocates have been numerous, strong, and persistent. The temperance and prohibition movement has been a moral, if not a religious movement, led for the most part by ministers and other religious workers. Of the sixteen Southern States ten now have state-wide prohibition and very large parts of the remaining six are under local option laws. The states having state-wide prohibition are Alabama, Arkansas, Georgia, Mississippi, North Carolina, South Carolina, Oklahoma, Tennessee, Virginia and West Virginia. Of the fifty counties of Florida, forty are dry. On January 1, 1915, there were only 321 saloons in the state and they were in fifteen towns and cities. The prohibition amendment received a majority of the white vote in 1910, but the Negroes, as is usually the case, defeated the amendment. Kentucky has the local option law and has 106 counties of 118 totally dry and only three counties totally wet. One half of the parishes (counties) of Louisiana are dry under the parish local option law. Maryland has no general local option law but many of the counties have voted on the liquor question by virtue of special acts of the legislature and as a result thirteen of the twenty-

three counties are now without saloons. Missouri has 77 of its 114 counties dry under a local option law. The temperance forces in that state of strong breweries have an almost unbroken chain of local option victories to their credit during the last four or five years. The temperance forces are confident of an early important victory. Texas has 220,000 square miles of dry territory, or 177 of the 249 counties. Fifty-two counties are without saloons, except in one or two places each. Twenty counties only are entirely open to saloons and they are along the Mexican border or where immigrants are numerous. The native white inhabitants of the Southern States will make all the states dry at the first opportunity. But South-wide prohibition is not far ahead. To this and nation-wide prohibition social responsibility commits all the people.

Meeting the Demand. Social responsibility is not an ecclesiastical preserve but it awaits a moral if not a religious motive. Social service is too large a task for it all to be attempted in the name of the Church. Education is a social responsibility, the establishment of hospitals, asylums, almshouses, and orphanages is a very necessary social service, but these cannot all be undertaken by the Church as an organization. But if the Church does not produce in men a Christianity that will eventuate in actual and constant service of this kind some serious question may be raised as to the efficiency of the Church. Humanitarianism is not Christianity; but Christianity that does not produce the fullest, broadest and purest humanitarianism is spurious. Social

settlements, district nursing, pure milk stations, public free dispensaries, well-supervised public gymnasiums and baths are necessities in cities in this age. Who shall provide them? The Church must at least promote them. Civic righteousness, economic justice, social health must have sponsors somewhere. If all else is silent, has not the Church a voice with a duty to make it heard? If the poor man, black or white, is being imposed upon in the courts, in the city provisions, in the housing which he must accept, in the law of the land, in the customs of society, shall the Church be dumb? The brotherhood of man was never proclaimed as the brotherhood of rich men, or club men, or lodge men. The redemption of men is the business of the world. Lifting the level of human living is a sacred and blessed duty which Christian men heartily welcome. Christianity has a message of life to the individual soul. "The church is set for the rebirth of souls, for the re-making of men, for the imparting of divine capacity, for the revelation of moral and spiritual dynamics, to lead into the line of a new and blessed ancestry," as Dr. Jowett has said. But what may be expected of men in whom this experience has been wrought if not the Christianization of the society in which they live? The social responsibility of the South is large and difficult, but the numbers who have felt its weight and are endeavoring to meet its demands are increasing at a rapid rate.

The first part of the book is devoted to a general history of the United States from its discovery by Columbus in 1492 to the present time. It covers the early years of settlement, the struggle for independence, the formation of the Constitution, and the growth of the nation to its present boundaries. The second part of the book is devoted to a detailed history of the United States from 1789 to the present time. It covers the early years of the Republic, the struggle for the abolition of slavery, the Civil War, and the Reconstruction period. The third part of the book is devoted to a detailed history of the United States from 1865 to the present time. It covers the Reconstruction period, the Gilded Age, the Progressive Era, and the modern era.

CHAPTER VII

RELIGIOUS LIFE AND PROTESTANT FORCES

I. Characteristics

Religion Primary. The Puritan pilgrims came to America to find a religious home where they would be unmolested in their tenets and mode of worship. Their contribution to the character and force of American life has been beyond any human ability to estimate. They made the entire nation their debtor. The Virginia settlers may have come in the interest of their fortunes rather than in obedience to their consciences, yet they were not wanting in strong religious convictions, and their first act upon landing on the soil of the New World was to worship Almighty God according to the rites of the Church of England, with an old sail hung to "shadow them from the sun" and a "bar of wood nailed in neighboring trees as a pulpit." Theirs was the beginning of the religious life which has characterized the southern colonies and states from that time until this day. The Spanish established numerous missions and settlements from 1536 onward, but none of them made any worthy or lasting contribution to the civilization or Christianization of the United States of

America. The settlements were failures and the missions became as lost streams in a desert. It is well for the Southern land that it was so. The settlement at Jamestown saw the real beginning of American Christianity and American civilization. The colonists were strict in their religious requirements, as may be seen in their legislation. In Hening's *Statutes at Large* will be found Acts of the General Assembly of Virginia which assessed penalties for drunkenness, for profaning God's holy name, for desecrating the Sabbath-day, or for failure to attend Church service; and "to deny the being of God, or the Trinity, or assert that there are more Gods than one, or to deny the Christian religion to be true, or the Scriptures to be of divine authority subjects the offender for the first offense to incapacity to hold any office, and for the second to disability to sue, and disqualification to be a guardian or executor, or to take any gift or legacy; and moreover he shall be incapable of bearing any office and shall suffer three years' imprisonment." The person convicted might be discharged from the penalties by renouncing these opinions within six months. In the early days of the colony there was a statute that "No man above the age of seventeen years shall have the benefit of the laws whose name is not recorded as a member of some church, or religious profession." In the charters of the Southern colonies the propagation of the gospel was emphasized as one of the reasons for planting them.

Religious Conservatism. Religion has had primary consideration in the life of the South. From colonial

times to the present the people of the South have been notably religious. They have been and are homogeneous and largely Anglo-Saxon, and as might be expected the religious movements of Great Britain having found favorable conditions in the South, the Church life, beliefs, and polity of the mother of the colonies were easily transferred to Southern soil. The people are conservative, as a homogeneous and rural people usually are, and as a result the religious movements and churches have not been unduly multiplied, but have kept rather closely to the great denominations which have molded civilization. The people have been and are strongly evangelical in their faith and the South has been and is the stronghold of orthodox Christianity in this country. The independentism of New England, springing out of the spirit of the Puritan settlers, with all its sturdiness and beneficence, has given rise to many peculiarities of beliefs and Church life, and made New England the birthplace of divisions, odd sects, and religious vagaries. The South has felt the controlling influence of ecclesiastical government through Scotch Presbyterianism and the Episcopal systems of the Protestant Episcopal, Roman Catholic, Baptist, and Methodist organizations. Government brings and sustains the sense of authority which affects thought as well as action. The independent is a stimulant to new thought and ready activities, but the man with relations renders in the long run the larger service. Conservatism is not a hindrance except when tied to dead issues. In religion it may so greatly magnify the far past and the

actors and methods of ancient days as to lose its appeal to the men who are molding, and being molded by, the present. Sanity, the ability to measure values, the dominant purpose to get and apply the truth, and the passion for life will stabilize and impel men to the best thought, faith, and service. These are not possible with an iconoclastic independentism or a blind and dogged devotion to antiquity, but they are possible in a progressive conservatism. The orthodoxy of the South is not far from this middle realm and is a strong support to the best religious life and thought of the nation.

Religious Mind. The attitude of the Southern people toward religion is positive, fervent, and vital. Their prevailing idealism and natural warm-heartedness form a basis for a strong religious faith and background for lively religious experience. The Celtic strain in their blood prepares them for healthy emotionalism, and the Scotch element furnishes the inclination to theological thinking. The Huguenot devotion and the Church of England correctness add to the enthusiasm for fervent piety and to the regard for the orderly in worship. The type of religious life is influenced by the predominance in any community of any one of these original factors. There are twenty millions¹ in the South outside of a religious organization, but the large percentage of these, in fact practically all of them, have the highest respect for the Church and great cordiality toward religion. The skeptic is rare, and the out-

¹ See note on page 209.

spoken enemy of the Church and religion is seldom seen. With the growth of industrialism and the industrial populations that are subject to certain socialistic views the criticisms of the Church are more frequent and more severe. This is due in large part to their neglect of the Church and the Church's neglect of them, and also to certain influences that have come in with a certain type of industrial leaders. The native-born people of the South are all favorably disposed toward Christianity and the Church.

Evangelical. The theological vagaries that afflict some sections of the country have not found any great hold in the South. The isms that prevail in some districts owe their origin and success to ignorance, and they pass with the spread of general intelligence and a faithful seed-sowing of gospel truths. They are evidences of neglect on the part of the Church. The supernatural in religion is so universally accepted as to make it practically impossible for a mere humanitarian faith to make any headway. Men want God, the God of their fathers, and God as incarnated in Jesus Christ. There is no conflict here over the deity of Jesus. Historical criticism has had rough treatment at the hands of those who thought its purpose was the overthrow of belief in the supernatural, in revelation, and in the superhuman in Jesus Christ. The scholarship, however scientific and thorough, that minimized the divine elements in religion and life has been discounted in public esteem. The people will not have their religious foundations disturbed nor their faith

diluted by extraneous doctrines. This state of mind furnishes a bed-rock for the building of strong religious life.

Religious Liberty. The orthodoxy of the South has in no way restrained freedom of religious thought. Tolerance it must be confessed was not a prominent virtue of the early colonists of this country, North or South. While the established Church was anything but friendly to dissenters, it is also true that the dissenters were no more kindly disposed to those who dissented from them. Roger Williams, though a separatist, was forced from the Massachusetts Colony. So non-Episcopal colonists were practically driven from Virginia into Maryland, the Carolinas, and elsewhere. But the Rev. Francis Makemie, the great Scotch Presbyterian, became the apostle of religious liberty and did not a little in securing the passage of the Toleration Act in 1699. After 1732, dissenters, both Baptists and Presbyterians, poured into the great valley of Virginia and became an influential and forceful body of citizens. The English considered the enjoyment of religious ordinances established, maintained, and defended by the state, undisturbed and unawed by any foreign power, to be religious liberty. The Scotch-Irish understood religious liberty to mean choice of doctrines of belief, forms of worship, and ordinances of religion and they required the undisputed and undisturbed exercise of this choice confirmed to every member of society and defended by law. The Shenandoah Valley and the adjacent Appalachian regions became the cradle of relig-

ious liberty from which went forth a strong religious life to bless the entire South. It is true that the Virginia statute of religious liberty can be traced to Thomas Jefferson, George Mason, George Wythe, and Edward Pendleton who were vestrymen in the Established or Episcopal Church, yet the memorial of the Presbytery of Hanover of 1776 contained the principles declared in Jefferson's "Bill for Establishing Religious Freedom" of a year later. The Baptists also had a leading part in this struggle for religious freedom and because of their constant agitation many of them suffered in prison. But no law can rid any people entirely of religious intolerance. "Think and let think," John Wesley's injunction to his associates, is impossible with a certain type of mind. Some people are so constituted, or so trained, that they can see no possibility of any one being right or having the truth who differs from them. They become confident, assertive, bigoted, intolerant. They will sit in judgment on individuals or denominations that do not sound their shibboleth. All sections have such men, and perhaps they are no more numerous in the South than elsewhere. Southern churchmen respect authority and give allegiance to faithful and intelligent leaders, but they cannot be restrained in the freedom of religious thought and action.

Evangelistic. Nothing has been more characteristic of the religious life of the South than its evangelistic zeal and activities. The Wesleyan revival that swept England for fifty years, beginning about 1740, was duplicated in a smaller way in the American colonies.

The Rev. George Whitefield became as well known by his incomparable eloquence and evangelistic fervor in America as in England, and his dust lies in Newburyport, Mass. The Methodist itinerants, led by Francis Asbury, Jesse Lee, and William McKendree, were all evangelists and kindled religious flames wherever they went. The camp-meetings with the brush arbors became necessities, and the scenes of great revival influence. The Baptists were not less zealous nor less effective. The temperament of the Southern people responded readily to the evangelistic appeal, being in this respect like their English progenitors. The unritualistic and evangelistic churches rapidly attached the great rural population of the South and have held it to this day, and as the rural population soon became the body of the population of the towns and cities of the South the evangelistic spirit and method have been perpetuated. Revivals are by no means out of date yet, except in churches where they would be practically impossible on account of the state of the religious life. The Methodist, Baptist, Presbyterian churches, and the Disciples of Christ are promoting revival work in the South to-day more systematically, diligently, and perhaps effectively than ever before. Camp-meetings are still held, but the need for them has lessened and their value has diminished. The city-wide revival with an evangelist at the center is not so common as formerly, but that church is the exception which goes a year without some special protracted evangelistic services. These efforts have kept religion a

vital force. The warm belief in the fundamentals of the Christian faith has been renewed. Worldliness has received its stern rebuke. New life has been brought into the Church by the quickening zeal of redeemed men and women. A religious glow is brought to all the activities of the church. The outside world has felt the tugging at its sinful life of those who would bestow a Savior's love. Evangelism is the restorer of vital godliness and the promoter of Christianity in earnest.

2. Denominational Forces

Denominationalism. Denominationalism has served well its purpose in the religious development of the South, notwithstanding the fact that there has not always been that manifestation of fraternity and mutual respect which should characterize religious bodies. There have been fierce forensic combats over the doctrines peculiar to each denomination. Predestination and baptism have furnished the occasion for many a royal debate. Baptists and the Disciples of Christ have done yeoman service in the interest of immersion, while the Methodists and Presbyterians have vigorously defended sprinkling and pouring as proper modes of baptism. Occasionally the Methodists and Presbyterians have clashed over Calvinism and Arminianism. The day of the debate is about gone. The people have found that debates settle nothing. They have answered these questions for themselves by reading and study. General intelligence has brought about mutual denom-

inational regard. The denominational bully has no place in polite Church society. The churches are exhibiting more and more an interest and a joy in each other's growth and are becoming allies in the common defense of truth and common warfare upon iniquity.

South's Responsibility.¹ There are about 24,000,000 members of the various Protestant Churches in the United States, and of these between 10,000,000 and 11,000,000 are in the South. The South has 34 per cent. of the population and about 44 per cent. of the Protestant church-membership. More than forty per cent. of the Protestant membership in the South are in the Southern Baptist and Southern Methodist Churches, while another forty per cent. are in Negro Baptist or Negro Methodist Churches. These figures indicate where the heaviest responsibility must necessarily lie for the Christianization of the Southern States. This responsibility is missionary, evangelistic, educational, and doctrinal. If a broad, comprehensive, constructive policy is to be carried out, the churches have it with them to give it force, direction, and effectiveness. Narrowness of thought and purpose, indifference to religious movements and present needs, inertness before the conditions in the country, the mountains, and the city, with the belated, the neglected, and the late arrival would be disastrous to the highest interest of Southern civilization and its Church life. For this reason the churches that touch all sections of the nation are wel-

¹Appendix E contains valuable information about the various denominations of the South.

come, especially if they bring the open-mindedness, the sympathetic feeling, the broad conceptions, the constructive purpose and ability which the South, and every section, must have in this era. The largest service which churches having their headquarters, and for the most part, their leadership and membership in Northern states can render the people of the South, must come through the influence which they exert upon the leadership, thought, and policy of the churches that are largely Southern. The relations which the Northern and Southern churches bear to each other are vital in the new religious developments of the South. Had there existed through the last fifty years that sympathy, trustfulness, mutual respect, and consideration which churches of whatever sections should at all times entertain for each other, much bitterness and heartache would have been avoided and the kingdom of God would have been more efficiently served. Through such bodies as The Federal Council of the Churches of Christ in America, the Home Missions Council, and the Conference of Foreign Mission Boards, this fine spirit is being brought about more and more, and all sections will be the gainers thereby. The author entertains the hope that cooperation, which is so greatly needed and desired by many so much, will plainly characterize the future work of Churches in this country.

3. The Program of Protestantism

One Objective. While there are ten to eleven millions of Protestant church members in the South, or

Y slightly more than thirty per cent. of the entire population, it must be remembered that four millions of these are Negroes, and in their present state of economic, intellectual and social development they are not in a position to contribute very largely to the religious influence and force of Protestantism except in their own race. More than that, the Negro religious leader still needs help, and much of it. While the Negro is notably and demonstrably religious, yet he is not always intelligently and practically Christian. There are large and increasing numbers of them who have an intelligent and forcible hold on the great teachings of Christianity, but the masses mix much superstition with their emotions and produce a religion which is far removed from that of developed humanity. Protestantism is under the keenest and most exacting responsibility to give to the Negroes a correct, competent, and gripping Christianity which will be satisfying to them and a developing force in the life of the race. This must be accomplished through their own religious leaders. The Negro school or institution now most needed is that which will strongly equip Negro religious leaders to work through the denominations of their choice and the institutions which will make successful appeals to their sentiments, aspirations, and capabilities. These men need practical training for the most difficult and exacting service. The Protestantism of the South and that working in the South must keep in mind this objective in making out the larger program of service.

Romanism. Romanism offers another objective to

responsible Protestantism. According to the Catholic Directory there is a Roman Catholic population of 2,088,227 in the South, one cardinal, three archbishops, twenty-three bishops, and 2,838 priests. The only hope Romanism has of making any large increase is through immigration. Romanism loses thousands of its population every year, some through indifference and some through conversion to evangelical Christianity and a personal Christian experience. Of course some Protestants go to Romanism, mostly through marriage, but the number is not large. Romanism cannot make any headway with any community that has enjoyed the white light of genuine forceful evangelical Christianity. Its hope of getting any hold in the South is in the immigration of the Irish from the North or the immigration of the Italian, Austrian, and Mexican. It has made and is making strenuous efforts to secure the Negro, but, as the Rev. Lucian Johnston, a Roman Catholic priest, in a written article says: "the Negro does not, as yet, seem very amenable to Catholicism." In a few cities like Baltimore, New Orleans, Natchez, and Washington there are some flourishing Negro Roman Catholic congregations, but outside of the two former dioceses, "the percentage," as Mr. Johnston says, "of Negro Catholics, is low." But what of the Romanists themselves? Protestantism believes that Romanism is full of error and that its teachings are perversions of the Christian truth, and that ecclesiastical hierarchy would if able greatly limit if not destroy all religious freedom and put all political organization and

government under the dominance of their own head at Rome. The immigrants who come to the Southern States show unmistakably the evil effects of Roman Catholicism upon them in Mexico, Italy, Austria, southern Germany, or wherever its power has been undisputed. Should not Protestantism gird itself for more than a passive resistance to this menace to evangelical Christianity, public school education, and that freedom of religious life which is the heart of all liberty? Protestantism's advance must meet the entrenched forces of Rome. But Romanism is not to be vanquished by assaults, and if that were possible such action is unchristian. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Protestantism must win in the future as in the past by light, truth, love, and the power of the Christ-life in its adherents, and ultimate triumph is assured if these are unquestionably evident.

Organize for Work. The man who decries machinery or organizations is usually the man who cannot organize organizations and speak power into machinery. The more developed humanity becomes, the more organization becomes a necessity. But machinery is worthless, and even worse, if it is not used for the purpose for which it was created. Church machinery and Church life to-day are idle and weak as compared with their possibilities, because the pulpit and the pew require too little of each other. The minister is compelled to consume too much time, physical force, and mental and spiritual vitality in attending to small matters, which

cannot be neglected, but which members of the pew should take charge of. The helplessness of laymen, who are superbly efficient in business, in the usual work of the ordinary church is pitiable. Why this helplessness? No effort nor program has been carried out to make every member of the church capable of doing well at least some one task. This is due to the fact that the church has been looked upon as a shelter, a safety-device, instead of the organism, the "body" of our Lord, for bringing the kingdom of God to all men and every man. A little group hold the offices and form all the committees. "One church, noted for having nearly every member a worker, presents to every person who joins, a card having nine distinct lines of work indicated. The new member may choose one or two of the lines of work, and then a regular church officer charged with that duty inducts the new member into the work which he or she has chosen." Ninety per cent., if not more, of all church-members can say with Mrs. Browning, "I have not used half the powers God has given me." Roads in *Rural Christendom* says that "one half of the members of the majority of the churches have no churchgoing habit, two thirds contribute very little to the income, three fourths do not go to any service between Sundays, five sixths have little or no interest in general Church work or in missions, take no Church paper, and attend no conventions, nine tenths do no work for the church either in teaching, public prayer, administrative or benevolent work, or any other work that means real service, and ninety-five out of a

hundred never led a soul to Christ nor ever did any personal work of a soul-winning character." How can there be power in the Church with such conditions? Surely he is right when he says: "The next great movement of Christendom, therefore, will be the development of the local church." By the pew has too long been meant the sitting part of the church, that compliments the preacher by listening to him. The power in such a pew is meager and is usually going to waste through an earth connection. The pew needed is one that receives wireless messages and transmits Divine currents.

Every Member. The every member canvass is the best product of the Laymen's Missionary Movement. Every member! Put the emphasis on every member for everything. Every member contributes to the support of the church, every member contributes to missions and every other benevolence, every member in vital connection with the Sunday-school through some department, every member studying the Bible every day, every member known to every member of the local church, every member engaged in some department of church work, every member a soul-winner seeking to "win one" in every campaign, every member reaching the church or the church reaching him or her every week. Every member! A member that cannot help the church should be helped by the church. How can this state be brought about? Begin with the willing ones as the center and work out from them and through them. A Christianized church with a program that is

centralized upon actually preaching the gospel to every creature in reach of the church, privately if not publicly, is the hope of reaching the twenty millions¹ in the South who have no connection with religious organizations. This is the meaning of missions.

Missions Defined. By missions is usually meant some set-off and set-up religious activities which are carried on by some paid workers who wear halos and live hard lives. But that is not what missions should mean. Missions is the plural of mission. What is the mission of the Church? The young people in the country are greatly interested in mission work in the city. The city young people are consumed with the rural problem. The Southern young people are supporting a mission in Africa. The Northern young people are exercised over the Negro of the South. The fearful religious conditions in New York, Chicago, and San Francisco stir the people of the South while the Southern mountaineer brings sighs and some coin from the Northern church-member. New England is as much a mission field to-day as the South, or the West. Christianizing New England, the South, the West, and the North as well, would have the greatest possible effect in evangelizing the Orient or Latin America. The South must come to realize that her neglected, illiterate, morally destitute, and religiously delinquent peoples are her first abiding obligation. Nine million Africans, three hundred thousand helpless hill people, one hundred thousand Indians, one million

¹ See note on page 209.

foreigners, and her immense agricultural population with inadequate church facilities, are cause enough for religious home industries. The plans of Protestantism in the Southern States must embrace a great missionary propaganda in this great field. Dr. W. R. Harper once said: "America is the world's greatest mission field because of what it is and what it is to be." The Southerner may well get the same conception of his own territory. In recent years this feeling has taken strong hold on the people of the South and they are beginning to formulate a program of service in harmony with this conviction.

Evangelistic. The evangelistic program of the Churches in the South is very definite and comprehensive, and is being diligently and successfully carried out. The Methodist Episcopal Church, the Presbyterian Church in the U. S. A., and the Disciples of Christ have commissions on evangelism that reach in their work the Southern States. The Disciples have many evangelists at work in all the South. The Southern Baptists have a regular secretary of evangelism and employ 27 evangelists who are under the direction of their Home Mission Board. The salaries of these evangelists are paid out of an evangelistic fund. They go to individual churches, sometimes in squads to cities for a simultaneous campaign and sometimes to a state for a simultaneous campaign. Last year they held 305 meetings, delivered 9,219 sermons and addresses, baptized 12,673 persons and received 4,384 into the church by letter and otherwise. The Presbyterian Church in the United

States has a superintendent of evangelism who labors with the advice and assistance of the Executive Committee of Home Missions. Thirty-nine of the eighty-five Presbyteries have committees on evangelism and thirty-eight have evangelists. The superintendent will have associated with him a corps of evangelists who will be at the service of the Church. A sub-committee on evangelism is giving the work strong encouragement and support. The Methodist Episcopal Church, South, has a Committee on Evangelism appointed by the Board of Missions that labors under the direction of the Department of Home Missions, and of which the Secretary of Home Missions is the administrative officer. Conference committees on evangelism have been appointed in all the forty conferences to promote revival work within their respective territories. Regular itinerant preachers may be appointed General or Conference evangelists upon the recommendation of the General or Conference Committee respectively. There are now fifteen General evangelists, and forty-five Conference evangelists in the field. Independent evangelists must have the approval of the committee on evangelism of the Conference within which they reside, before they can act as evangelists. A Methodist Evangelists' Association has been formed which is bringing the evangelists and the committees on evangelism into closer relations with each other. Great evangelistic campaigns are now conducted in all parts of the South. Personal evangelism, or "one-to-win-one-evangelism" is being used with most gratifying results. Evangelism in the

South is a prominent feature of the work of all the Churches.

Social Service. No program of Protestantism would be complete in this day without proper emphasis on community service. There are those who will oppose it because it seems new, and others because they think it means a lessening of the stress on revivalism, but a little time and successful service will bring the proper view-point. There is not so great need in the South for institutional churches, social settlements, dispensaries, day nurseries, orphans' homes, and hospitals as in the Northern cities, but there is enough to bring into existence these institutions and they are finding favor and very little criticism. "Soup and Soap" becomes the cynic's slogan sometimes but when salvation follows the criticism falls. The larger community program for the rural church and for the factory districts is being regarded as a necessity and it is being introduced in many places. The social gospel may not be receiving the same emphasis in the South as in the North but it is by no means being neglected. Protestantism dare not neglect it anywhere if it means to carry to all men the fullness of the gospel benefits. The Southern Churches have general, conference, synodical, and state committees on social service that are promoting and giving direction to the movement.

Church Service. The Church service of the South exhibits the characteristics of the people in many respects. It is simple, cordial, and unconventional. The people do not want manuscript sermons read or recited,

and it is very seldom that a sermon is read from any pulpit on any occasion. They object to any large amount of formality and ceremony. They demand a simple order of service in which the sermon shall be the chief part. They do not want elaborate ritual services on any occasion. They do not approve lectures in the pulpits when sermons are to be delivered. Let lectures come from the platform at their own proper time. Yet the esthetic is enjoyed, but the esthetic in simple forms. The South has suffered greatly in the rural churches and even in the towns and villages by the almost exclusive use of gospel songs, with the exception of the Lutherans and the Episcopalians. Thirty to forty years ago only hymns were used, but the Moody and Sankey meetings put the gospel songs into circulation and especially into revival services. They were left for the Sunday-schools and gradually came into use in the public worship. The present mature generation, with their childhood in those early gospel song days, has never used extensively the standard hymns and to-day they are almost unable to do so. There is no greater need to-day in the Southern Church life than the development of hymn singing in country and village churches. The present condition is pitiable. The country singing-master is still to be found in some rural sections. The all day "singing" is by no means unusual in some of these communities and the "classes" come together from a large territory. These singing-masters use cheap books with doggerel verse and rag-time tunes. The churches will do well to make friends

of the singing-masters, develop them for a higher service and make provision for the training of all communities in the use of worthy church hymns and music. In the larger towns and cities standard hymns and anthems are in constant use, with competent choirs to give leadership and special service. Efforts to make the church the community center are being multiplied, but still larger effort must be made if the young people are to be enlisted for the service which the church cannot do without. The young people's societies reach only a small percentage of the young people, but from this small percentage have come the religious workers in the towns and cities and many of the younger ministers and missionaries. The mid-week prayer-meeting services are poorly attended and are generally lacking in inspiration or any great helpfulness. The Sunday night service in the city is almost in every case a burden to the minister and the faithful few. In the country there is seldom any night service. In the small town and village the Sunday night service is the most interesting and best attended of the day. There is need for an interdenominational commission to make a study of the mid-week and Sunday night services and make some suggestions to the Church bodies as to what is to be done with them or in them. No pastor feels free, or is free, to act alone, and there is some doubt as to the advisability of one denomination acting alone, but some profitable joint action might be possible. At least the present state of things needs to be changed.

Two Foes. The two things from which Christianity

and the Church have suffered most in the South are narrow, belligerent sectarianism and shallow evangelism. Sectarianism is the degenerate product of vigorous denominationalism, which is the outgrowth of assertive evangelicalism. Where two or more denominations holding the great fundamental evangelical doctrines become competitors in a community for favorable consideration they very naturally emphasize their differences. Emphasis on trifles will make trifles out of essentials and allow the fundamental principles of faith and life to be slightly regarded. This neglect of education in the realities, the elemental verities of Christianity is responsible for the springing up of religious vagaries and the side-tracking to isms. With this comes shallow evangelism, which is frequently without a message of strong gospel truth and must depend on violent denunciations of worldly practises and vehement efforts at promoting overflowing emotion, in order to superinduce the religious commotion desired. The effects of such evangelism are not lasting. The Church is filled in this way with a throng of persons who are without a genuine religious experience. From this the Church suffers to-day. But it must not be understood that there has not been much true evangelism of the very best type, and this type is becoming more and more the rule. These two enemies of the highest Church life are passing out, but their evil influence in the past has been wide and distressing.

Cooperation. Protestantism is going forward at a fine rate. The churches are progressive and aggressive.

But the demands are increasing, the expectations are growing, and not to improve on the past is to fail to do as well. Denominationalism has been somewhat keen and competition has not been wholly absent. No criticism of the past would be in place, but the future should show a new spirit of cooperation in all Church work in the South. Especially is this true in the country districts where the communities are torn with religious strife. That is evidently a paradox. How can strife be religious and how could real religion develop strife? The federated church would not be tolerated, at least it would never be suggested. The people want to belong to something bigger than such an organization. But the preachers of various denominations who minister to the same communities should agree upon a community program which could be carried out by the religious people as a whole without losing their denominational affiliations. Ministers should learn to preach so as not to give offense to persons holding different doctrinal views. That does not mean that they should be silent upon their denominational tenets. They should explain them, but in doing so not discredit and try to discount the views of others. The Golden Rule would be about what is needed in such a case to protect all concerned. The author believes that nothing would so reenforce Protestantism in all this country as the spirit of Christian unity and a thoroughgoing program of Christian cooperation. In girding for a great advance the girdle of cooperation will give strength, beauty, and power.

CHAPTER VIII

A STRONGER SOUTH FOR A GREATER NATION

1. Girding for National Service

Sectionalism. The South has had its share of sectionalism and has suffered the curse of it. But the North has not been free from it, while the East and the West have not escaped its influence. Frequently a Northern or a Southern man sees it in the other but fails to recognize it in himself. There is a kind of sectionalism which is not offensive, as it is simply love for, pride in, and devotion to one's own section. Such may become the means of high and honorable life. But sectionalism that takes the form of localism and develops the provincial state and character of mind, erects a barrier against the fullest participation in the life and thought of the nation as a whole. It cramps and confines the sympathies, energies, and activities of the people. Such sectionalism tends to make the people narrow, self-centered and even self-sufficient. It sometimes makes people incapable of being just in their estimate of the people of other sections and blind to the delinquencies of their own section. Such sectionalism, whether in the South, New England, the middle North, or the West has been a corroding element in the temper

of the people and has thereby weakened the life of the nation. Sectionalists have made sectionalists. Attacks have stirred people to a counter offensive. But the day has come when the other fact is seen—that nationalists make nationalists. Discerning recognition of each other's difficulties and efforts, and intelligent appreciation of each other's potentialities and purposes, are opening the way for the larger national activities in which sectionalism will be reduced to the minimum and nationalism will become the supreme unifying force. Love for one's state and section is legitimate and desirable, but provincialism is a hindrance to any people.

Rebellion | **Call for Nationalism.** The Southerner who really loves his South cannot fail to see that the day has come when the great currents of national life must have broad and free channels through the entire body of the Southern people. It must be confessed that many have had hitherto very few great vital interests beyond the provincial South. The ills of other sections, economic, social, political and moral, have not impressed the Southern people that they were national and therefore their own. The industrial strife in the North has been the North's. The labor lockouts, the socialistic agitation, and the anarchistic demonstrations have been the North's and the West's, and in no sense the South's. The immigrant problem, floated in from the ends of the earth with the incoming of vast millions of all nationalities, has been the North's, the East's and the Northwest's. Such has been the South's thinking. But it is false. All these are American issues that

involve the fundamental principles of national life, and as such they will influence sooner or later all American life and institutions. There is nothing that affects any part of this nation that is not vital to the South and every other section. Sectional responsibility is itself not sectional but national. The South has no problem, social or political, economic or moral, that is not of national significance and of national concern. The South needs better, if not new, correlation with other sections, that the great currents of the new national life may flow more freely through all parts of this great nation. The new sense of national responsibility in world relations has created a new national consciousness which sends sectionalism to the refining fires to be fashioned into a patriotism adequate to any demands of the republic or humanity. The passion for a greater South, so dominant in true, fervent Southern hearts, must find its highest culmination in national achievement wrought out by united patriotic endeavor.

Promoting Patriotism. Patriotism is devotion to the welfare of one's country. That devotion should be intelligent as well as sacrificial. Every citizen should be made to realize that this nation has a mission in the world, a human task to perform, a spiritual end to reach. Without this republic the world would be greatly impoverished. God is setting forward humanity through the instrumentality of the United States. Our national ideals are so high and so human, as we conceive them, that no true American would falter one moment to give his life for their establish-

*Democracy
Refine*

ment and preservation. Patriotism becomes a consuming passion when an American realizes fully what his country stands for. The greatness of the United States is in its ideals as much as in its achievements. Only as far as its achievements have been in keeping with the ideals of the founders have they brought luster and real power. The United States stands for more than an Eldorado of wealth. In wealth there is power, but the highest values are not subject to the mint. The national resources may be turned into coin and currency, but unless they are also transmitted in great spirits capable of lifting a generation, they become as dust and ashes. The hope of a country is in the fine idealism that inspires its actions and directs its movements. No greater service can be rendered a nation than the generation of high ideals and noble purposes in those who are to choose its leaders and decide its policies. Goodness, honesty, virtue, and righteousness become national when wrought into citizenship. The great nation is possible only when the genuine qualities of the best human life become determinative in its affairs. Patriotism is moral at its basis and is promoted by the religious motive. The greater nation comes with increasing progress, as those who make it become rooted in the high moral and religious motives of life.

National Service. God chose Israel for a world service, to be limited by neither space nor time. Through Israel as a vessel the human race has received a purified, objectified, and unified revelation, divine in

content and priceless in value. Has not God chosen this American nation to make known this revelation, interpret into living acts its supreme principles, and apply with a consistent humility the divine power that attends such human service? Nations speak as wholes and not as parts. The impact of the entire republic may be determined by a few false representations but this falsity may be made improbable by the persistent righteousness and justice of all the sections. How can the nation be made a great missionary for genuine Christianity however or whenever the nation may speak? What America is in spirit, manner, and action will have much to do with the attitude of non-Christian peoples toward the messages of Christian missionaries. The Christianization, edification, and exaltation of a section becomes a national service and through that a world service, a human service. Every national unit must concern itself diligently with the contribution which it may be brought to make to the republic and to the world.

Political Contribution. The South's political contribution to the strength and glory of the nation has been large, noteworthy, and illustrious. The very conditions under which the Southern colonists lived and those into which their successors were thrust ministered to their political acumen and ability. New England colonists were primarily religionists and their great subject of thought and discussion was theology. The purposes of God, the design of the universe, the destiny of man, the inner meaning of a multitude of texts of Scripture

were the subjects of most vital interest to the hard-headed residents of the village, who seemed to care less about the conditions of the world in which they lived than of that to which they looked forward, and as a result New England produced theologians. In the cavalier settlements of Virginia and adjoining colonies, there was continual trouble with governors and other officials. The popular subject of discussion was government, and politics became a habit. The Scotch-Irish brought with them such a sense of liberty that they were restless and even turbulent under wrong. Bancroft says of them: "Any government but their own was repression." Another writer has said that it was the practise of the people of North Carolina to resist and imprison their governors. When Tryon (the royal governor) raised 400 men to inflict summary punishment on these defiant sons of liberty they hurriedly assembled 2,000 men to meet him and some without arms. Here was fought the first colonial battle in defense of popular rights. The spirit of liberty manifested itself in various rebellions. The first open defiance of George III was sustained by the Virginia House of Burgesses in the passage of a resolution offered by Patrick Henry, after his memorable speech in St. John's Episcopal Church in Richmond, where the session was being held. Civil liberty was the chief aspiration and goal of these Southern colonists, while government was their chief study. The revolutionary period and the first fifty years of the republic saw a remarkable group of Southern statesmen, orators, and dip-

lomatists. The author of the Declaration of Independence, the commander-in-chief of the Colonial armies, the "father" of the constitution, and the author of the Monroe Doctrine were Southern men. Of the first twelve Presidents eight were Southern men, serving four fifths of the first sixty years of the republic. This unusual service indicates how great was the political contribution which the Southern colonies and states made to the establishment of the principles of this government. Their traits and views were transmitted to the later leaders.

Notable Service. The Louisiana Purchase, the ceding of Florida to the United States, the acquisition of Texas, California, and the other vast territory in the West, the purchase of Alaska were all acts of the administrations of Southern Presidents. The great Northwest territory, now five great states, was the gift to the nation of the Southern commonwealth of Virginia. Only the Philippine Islands and the Canal Zone were acquired under Northern men. How far these administrations were responsible and are to be credited for this enlargement of the national domain, no effort is made to show, but the facts are interesting. It was John Marshall, a Virginian, the great chief justice, who planted the federal constitution upon the everlasting foundations. Southern men have been Presidents during every war that has vexed the nation, even to this present year, except the Spanish-American War, and all have come to a satisfactory conclusion. These may have been coincidences, but Southern people may

take just pride in these historic facts in that they show the capabilities of their leaders when entrusted with great national interests. The Southern soldier has been marked by courage, dash, and effectiveness; and military leadership has lost no luster in the hands of Southern officers. This recital is not made in any spirit of boastfulness but for the purpose of showing the possibilities of the South.

Political Idealism. Experience with colonial governments and their interminable fight for civil liberty produced in the very blood of the leaders an intense jealousy of the rights of all the people. It may have taken the form of state rights, or local self-government, or individual liberty, but the South's fight has been for pure democracy. The people have always opposed all legislation for the benefit of any special class. In recent years however this high sense of governmental justice has not been so marked, and men have been favored for Congress because they could get appropriations for local enterprises. The pork-barrel scramble is to-day our nation's disgrace. How can any man who employs his talents to any large extent in such service be or become a genuine statesman? "Dollar" diplomacy and dollar statesmanship are unworthy of a great people who have a world mission to give all people an enlarging freedom and an ennobling self-government. The American people must continuously be made to see that the nation is in danger when material interests are allowed to influence civil and human responsibilities. Rights, responsibilities, and

service must be central in national thought. Political idealism has sometimes subjected Southern national leaders to the taunts and criticisms of their opponents that they lacked political efficiency. These were largely unjust, as the notable service and enacted legislation fully prove, but the fact to be recognized is that this political idealism in itself has largely characterized the South's contribution to the development of the nation. It must not be understood that other sections were wanting in these sentiments and principles of genuine democracy, but that the Southern people have been chiefly controlled in their national policies by the spirit of political idealism.

The Solid South. The solid South is not infrequently regarded as the result of the white man's effort to protect himself politically and socially from the Negro. The Southern white man may not be able to give a just estimate of that view, but it is far from a sufficient explanation. It is true that the Negro vote has been cast for fifty years with the political party that has opposed the political principles and leaders for which the white solid South has stood. It is true that the white South has purposed in its heart to have white officials throughout as far in the future as can be seen. But it is also true that political idealism and innate democracy coming down from colonial times have had and now have most to do in creating and preserving a solid South. This homogeneous people, beaten upon by the storms of a quarter-century, pressed by conditions that unified and welded their hearts and minds,

stirred by a leadership that drank at the fountain of Southern civil liberty, and trained in the traditional principles of the best of the race, would be indeed a strange people if they did not form a solid South. The immigrants who came from other lands were comparatively few and readily assimilated and those from the North were not numerous enough to be dominantly influential in political matters. The national issues have been largely concerned with legislation that was considered favorable to certain classes and they not in the South. Nothing has arisen to divide the South. What effect the new industrialism which is inevitably near in the South will have remains to be seen. But has the nation suffered by having a solid South? Has the South suffered? Who can answer? There have been gains to both. Homogeneity is worth much. The beautiful solidarity of any people brings mental and spiritual benefits which can never be lightly estimated. Who knows but that this solidarity shall yet be the determining factor in preserving the integrity of the nation that came from the founders of the republic? With one sixth of all the population foreign-born, and another sixth of foreign parentage, with New England, the North Atlantic States, and much of the North Central States holding populations one half or more foreign, the assimilation may not be sufficiently rapid to insure the supremacy of the ideals of the nation's founders. Peoples who have come for economic betterment may be inclined to make the government simply an expedient for material well-being and industrial

progress. The solid South, with its unmixed blood, holding the traditions of civil liberty common to the early days of the republic, and loyal to the highest interests of the nation, may yet be a great political asset in the preservation and promotion of governmental and republican integrity. The nation will yet receive immense values through the solidarity of the Anglo-Saxon South.

The National South. The strong and growing sense of nationalism in the South is a surprise to many who have supposed that the sentiment for states' rights was still dominant. The great leaders—Washington, Jefferson, Marshall, Madison, and Monroe—contributed not a little to the establishment of the union of the states, but their nationalism was no stronger than that which permeates the South to-day. "The Star Spangled Banner," the national air, will bring an audience in the South to their feet as quickly and with as lusty cheers as will be possible anywhere in the nation. When the Spanish-American war broke upon the nation, the Southern commonwealths, North Carolina and Alabama, sent in proportion, man for man, the largest contributions to the army of the United States, while Fitzhugh Lee and Joe Wheeler, two former Confederate generals, were as valiant in their service as any other commanders of the nation's troops. National patriotism is as strong to-day as sectional patriotism was in the sixties. This is written advisedly. The Southern people love their nation with a genuine and enthusiastic devotion. The sentiment for military pre-

paredness has not swept the South as it has the North and East, because it has not been inflamed by great newspapers, the military industrialists, and the presence of large numbers of naval and military officers. But the South wants enough preparedness to safeguard the material interests and the sacred honor of the nation. While a people of peace, the call of the nation will ever bring the eligible men scampering to arms as went their fathers before them. The national government has done much for the South in the eradication of disease, in fighting the boll-weevil and other agricultural pests, in deepening river channels and developing hydroelectric power, in giving scientific farming thorough demonstration, new plants, and new processes of cultivation, in aiding home economics and in the great Federal Reserve Bank system which has stabilized financial conditions when great crops of staples are being moved. While all these general benefices could not produce national patriotism, which is far beyond all such material interests, yet they create the kindly disposition to the government. The South is thoroughly nationalized and has no higher interests than those of the national life and responsibility.

The Better Ballot. The demagog has played his part in political matters, but his life has been short and his appearance is becoming more and more rare. The liquor interests have ruled many states and municipalities with a high hand, but their power is broken, and they are slinking away crestfallen to more friendly climes. Gambling and commercialized vice in recent

years in almost all the Southern commonwealths have gone under the ban and have even been driven from their strongholds. And all this has come by an intelligent and conscience-awakened ballot. The commission form of government, which originated in Galveston, Texas, and is now in operation in eighty-five American cities, has brought a new spirit into our cities. Law-enforcement statutes, with power vested in state officials to institute ouster proceedings to rid a community of worthless and vicious officers, have been enacted and they are bringing civic righteousness to the country. The better ballot, righteous and intelligent, will be used in due time for the cleansing of the nation. The liquor business must leave this republic. Gambling and commercialized vice must be eradicated. Government must become righteous and constructive. To this end the Southern ballot must be committed.

2. *Girding for Religious Advance*

National Responsibility. The nation has been swept out in this twentieth century, and especially since August, 1914, into international responsibility scarcely conceived by many of the national leaders a half century ago. In population and extent of territory, not counting colonial possessions, only Russia and China surpass us, while in wealth ours is the first nation of the world. In the struggle for self-government the United States for more than a century has been the leader, and is the inspiration to-day to the vast multi-

tudes in all nations who are seeking the opportunity to cast off archaic royalty. Constitutional government has made rapid progress in the last half century, but the next fifty years should show an unprecedented advance toward a genuine democracy. The responsibility of the United States in this world service has greatly increased since the enlargement of its population and wealth has brought the power for undisputed leadership. Shall the power be that simply of physical force? If so, what do we more than others? A bigger navy and a larger army than any of the rest we may be able to create and maintain. But is that what the Ruler of the universe has brought this republic into existence to do? The question is not, What is God doing for our country, but what is he doing with, by, and through our country? The mission of America must be interpreted and declared by the prophets, whose pulpits are thrones of power, because like Isaiah they have vision and boldly make known what they see. What do the American prophets see to-day and what instructions can they give their nation as it sweeps out into the great sea of international service?

Preparedness. Preparedness has become a national theme in recent months. Why preparedness? To repel invasion and to maintain the nation's honor. These purposes present a patriotic appeal to which no citizen can be deaf. Congress is charged with the responsibility of putting the nation in a proper state of material preparedness, but the Church has a service of equal magnitude and importance and just as patriotic. Does

it not face an invasion by the enemies of the Kingdom for which it is responsible? Oriental thought, with its mystical subtlety, coming in philosophies and religious formularies and tenets, is an insidious foe. Rationalism, with its superman and its mechanical theories of divine things bringing its harvest of skepticism and agnosticism, has swept in across the Atlantic with the immigrant tide. Continentalism, with its enslavement to alcoholic beverages, its disregard of the holy Sabbath, its indifference to the worship of the sanctuary, and its obstacles to social assimilation, has wofully antagonized the sacred principles of the Puritan fathers and the cavalier settlers. The cities of the nation have already succumbed to these foreign foes and are held as fortresses against the offensive movements of the Church of the American fathers. Hyphenation is more prominent in the moral realm than in the social circle. Can the Church mobilize a force of sufficient strength to take these forts and drive from the land these enemies of the common good and the religious life? The nation has stood for the great ideals in morals and religion, brought in the Mayflower, with Penn's colony, with Oglethorpe, and in every ship from Scottish-Ireland. The national leaders have been men of exceptional honor, moral integrity, and religious faith. Fair dealing has marked our relations with other nations. Shall not the greatest nation of all the earth do right? The preparedness called for must maintain the nation's honor through the righteousness of its citizenship, the moral motives of its representatives, and

the religious integrity of its leaders at home and abroad. The God of our fathers must be the God of our future.

The Southern Advance. The South's part in national, moral, and religious preparedness is by no means inconsiderable. Illiteracy, belatedness of large sections, the immaturity and consequent incompetency of a numerous race, the backwardness of the Church life in countless communities where inflicted poverty and inadequate leadership have been widest, all have put large numbers of persons into a state of unpreparedness. No small effort will be sufficient to make ready these inhabitants for a genuine moral and religious advance. But the nation demands it. The great national ideals are at stake, as well as the individual interests of the people themselves and the local communities in which they live. Moral disease is contagious and is rapidly bred in neglected homes and districts. The thought, life, and civilization of the world are being revolutionized by the American currents, and the sources must be made and kept pure. As health bureaus command the physical environments of those they would preserve from physical disease, so the Church must command the moral environment to insure moral health and religious vision. Every section has a moral responsibility to the nation and the world which can be discharged only by keeping in moral health and breathing an atmosphere that purifies the lungs and thereby insures perfect heart action. This is not done by sending for missionary diagnosticians and practi-

tioners and nurses. The best missionary work is that done by a conscientious, devout Christian in his or her own community with the people who by a competent survey are found to need it. The South should put off its own moral ills by the means at its own command and through the efforts of those who are divinely empowered. This does not mean that help from the outside should be declined, but it means more self-reliance in facing its own problems. The entire Southern line may well advance.

3. The Program of Protestantism

Preparation. A prevailing, robust, triumphant religious life in the South, as elsewhere, is not possible without the vigilant, energetic, and intelligent support of a progressive and well-girded Protestantism. Protestantism has a responsibility too great for any neglect of preparation and a lack of program. Some may feel that Providence will care for Protestantism, but Providence is not haphazard. Providence works by law. The mountain ministry is of the haphazard variety. Its sincerity no one can question but its efficiency is at the lowest degree. The call of God and the success of the past are vital, but the man who relies on these alone is not true to those who preceded him or to God who called him. What is Protestantism's task and what equipment is necessary to perform that task are two questions that should be answered as a prerequisite to any worthy constructive Christian work. There are twenty million¹

¹These statistics include children under ten years of age, who number about 23 per cent. of the total population.

in the South and fifty-eight million¹ in the nation who have no personal relation to any religious organization. Should that not startle religious people into a sense of responsibility? Where is the trouble? Why has the Christian Church failed to reach this immense mass of humanity? How can they be reached? Has Protestantism the preparation and the program for such a task?

Pulpit Leaders. Preparedness must begin with the leaders. The leadership demanded by the conditions in the cities, in the open country, and in the industrial centers must be virile, animated, intelligent, courageous, and marked by dash and towering strength. Theological schools of the right kind were never so much needed as to-day, if they can create leadership in men. Theological students have been made to spend too much time with the ancient dead and not enough with the vital verities of the here and now. Theologs should get out of the crypt and up to the observatory tower where the windows open upon the vast world. The theological microscope should give place to the biological telescope, capable of sweeping the whole of human life. Religious leadership must be equipped for an advanced humanity and a scientific age of recent development if it is to show power in advancing humanity and developing the age. Can it be done, or must the ministry bring up the rear where the mighty are not found? This depends as much upon the Church

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that uses men as upon the school that prepares them. The self-prepared ministry in the South has been remarkably effective in certain realms and deserves great praise, but the new era requires an ability which is beyond that which was formerly sufficient. The city is not listening to the pulpit, the town is indifferent, the country hears no commanding voice. The religious journal is poorly circulated and little read. The daily newspaper, the light magazine, and the indifferent novel occupy the attention of the majority of readers. Society is becoming more and more frivolous. Luxury is creating more and more softness, fashion continues its onslaught on modesty and gentle womanliness. The rush for wealth results in scrambled society. Our cities need a Savonarola, our country a John Knox, and our society a John Wesley. These cannot come out of the past but out of the living present with the message of the ages to their age. No harking to the past will get any response. The voice must be of "this grand and awful time" to this "age on ages telling" when "to be living is sublime." Such leadership must be more than a voice however commanding. There must be action. Just as latter-day militarism demands the organization of the nation's resources, social, economic, and political, as well as the mobilization of fighting aggregates, so must the Church extend its organization into the forces of society and command the entire social order for Christ and the kingdom of God. That contemplates a service of which many have little conception, but if the kingdoms of this world are to become the

kingdoms of our Lord and his Christ, a mightier sweep to Christian action must characterize the future than that which has marked the past. The victories of the Church have been glorious but the overwhelming losses have been appalling. May not these be saved also? For this the Church is called to make preparation.

Power in the Pulpit. Protestantism must have a pulpit. Great preaching has not been wanting in any great age. A great age is inconceivable without a great pulpit. What makes a great pulpit? Paul made a great pulpit, and Savonarola, Luther, Knox, Wesley, Edwards, and Phillips Brooks. A great message greatly delivered by a great messenger makes a great pulpit. These three elements—matter, manner, man—lift the pulpit out of the commonplace, because they lift the commonplace out of the pulpit. It is not only the province but the duty of Protestantism to create, sustain, and exalt a virile, life-interpreting, God-revealing, and Spirit-empowering pulpit in order to the profound spiritual leadership in the life of the nation. Such a pulpit will not be turned aside by trifles, nor degraded to worldly, political partisanship, nor be brought to the rhetorical expression of beautiful nothings. Such a pulpit will have a theology, and one well founded, but life and not theology will be the great objective in preaching. Theological preaching is usually metaphysical or sectarian; the one is intellectually dismal to the average hearer, and the other is practically baneful to the American Church life. Petty preaching on doctrinal differences is responsible for the painful divi-

sions so common in rural church life. Many communities never come together for a religious service except on revival occasions when life and not theology will receive the emphasis. The South has suffered, and still suffers in some places, from the preacher whose limited sermons are narrowly denominational in doctrine, highly emotional in illustration, and severely denunciatory in dealing with the delinquencies of men or opinions, by whomsoever held, that are contrary to his own. The pulpit with insight, outlook, vision, purpose, and plan is a pulpit with power. The Southern pulpit in its higher realms has been marked by its power of effective utterance, its sweep of refined religious emotion, and its power of public influence. Politics and illustrations of possible political or sectional offense have been studiously avoided. Christ has been the theme of all themes. From these the future will not turn, but the new power is to come with a new program of leadership and service in all the life interests of the people. Life, Life—is the theme for an emphasis scarcely known hitherto.

Financiers. Preparation must extend beyond the pulpit. How many official boards show real competency in financing the kingdom of God? There is indifference, slovenliness, penuriousness, frequently to the embarrassment of the church and the great causes which it is set to promote. The minister in most cases is essential to any financial achievement or advance movement. A school for stewards and deacons has become a necessity if the churches are to have compe-

tent skilled service reaching to every member and equal to the claims of the Christianization of society and the evangelization of the world. Ministers in many places are compelled to exist on less than a living wage, to come to old age with nothing laid aside, and the hope of only a pittance from the superannuate fund; many communities go almost without the gospel, and non-Christian peoples inviting the ministry go unsupplied, all because the department of finance is poorly organized and carelessly administered. The Church has big business on hand and calls loudly for men who can and will finance the Kingdom. The gospel brings obligation rather than ease. The sense of obligation is too little developed in church-membership. Preparedness halts before this state. The advance cannot be begun until the treasury comes into more capable and conscientious hands.

Sunday-School. — Is the average Sunday-school a school? Is the Sunday-school teacher a teacher? Is the Adult Bible Class a Bible class? Fortunate is any pastor who can answer affirmatively. School, teacher, Bible, are three great words, and their real meanings are not obscure, but they are frequently misused in connection with the Sunday-school. The immediate problem before the Church is how to make the Sunday-school everywhere a real school, with a real teacher, really using the Holy Bible. Superintendents should be made before chosen, just as public school superintendents should be made before chosen. Normal schools and colleges must be sought by those who would

teach mathematics, history, and the rest. What is required of a Sunday-school teacher? Who wants to be a Sunday-school teacher to such an extent as to make the proper preparation? Missionary candidates must submit to courses of training to prepare for Christian work abroad, but anybody, of any age, with any or no equipment may be thrust into any Sunday-school teacher's position. Is it any wonder that an appalling percentage of the children drop out of the Sunday-school before they pass halfway through their teens? No leakage of the Church is so great as that which results from inefficiency in the Sunday-school. Girding up there means a great, great advance in all religious life. This should be a school of the Church giving instruction in its purpose, mission, and work as well as in the Bible. It has incomparable facilities as an evangelistic agency and as a missionary force in the community. To exploit it for missions and allow it to remain void of missionary endeavor in the community in which it exists is a travesty on consistency. A comprehensive advance in the Sunday-school will mean an advance for all the South.

Mobilization. Religious agencies are adjusting themselves in a statesmanlike way to the demands of the new order. The church school is realizing anew its mission in preparing church leaders and religious workers. In the past it has not been unusual for the young men and young women to graduate from Church colleges without any equipment for teaching in the Sunday-school, acting as a steward or deacon in a

church, or doing any other specific and worthy church work. Some have gone away without having gained any knowledge of the history of the Christian Church or of the great missionary work which is being so extensively done throughout the world. The Southern Church colleges are beginning to remedy this serious defect by putting in professors who will give instruction in missions, Sunday-school work, and allied subjects that will give some equipment for church work in the community to which the student will go after graduation. The mission boards are employing more and more young theological students during the summer months in house-to-house missionary work in the hills and in factory districts. The Bible visitor, something after the order of the Bible woman used in the Orient, is being used in city and country districts. The Church must reach those who do not attend its worship. Every agency, vocal and written, must be employed if salvation is brought to all the people. This is the day for the mobilization of all moral and religious forces, educational and evangelistic, social and missionary, in order to repel all invasions of disintegrating foes, to capture and hold secure all points of vantage in our own non-christianized sections, and to maintain the honor of our Lord and King in his glorious and triumphant march to the conquest of the world.

A New Day. The South's great day is in the dawning. Over the eastern sky the signs of golden promise spread with fascinating beauty and illuminating hope. The long, helpless years of dreary toil and meager

returns have found their ending. There is daybreak everywhere. The song of the new morning has the note of good-will and the cheer of buoyant hopefulness. The big task is just ahead, but the power to meet it is also at hand. Problems may multiply, and their difficulties increase, but light will appear. The new South is confident of developed ability to carry forward the interests committed to it. The Church of the South, whatever its name and order, was never more hopeful, more aggressive, more progressive, nor more engaged. The great fundamentals in faith and the essentials in experience receive just emphasis. The missionary endeavor was never so keen nor so joyous. Whatever the deficiencies in the ministry, in the Church life and program, in the missionary propaganda, these are in their best day. It is the ongoing of the world that brings the new sense of greater responsibilities. The Greater Nation is now a necessity by the claims of awakened humanity. A better and a greater South, stronger in loyalty, keener in patriotism, holier in purpose, and fuller in life, must stand forth to meet the demands of the greater nation of which it is an indissoluble and worthy part. Only by Him to whom all authority hath been given in heaven and earth shall this come to pass. "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance."

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APPENDIX A

TABLE I

VALUE OF PROPERTY IN THE SOUTH, 1912

State	Real Property and Improvements	Railroads and Their Equipment	Street Railways, Shipping, Waterworks, Etc.	Livestock, Farm Implements, and Machinery	Manufacturing Tools, Machinery and Implements
Alabama.....	\$933,661,266	\$352,614,162	\$65,268,571	\$104,733,955	\$95,250,311
Arkansas.....	890,976,538	333,824,378	32,908,222	106,788,421	30,624,632
District of Columbia.....	902,023,891	19,468,338	64,167,592	1,878,534	13,785,676
Florida.....	429,484,293	302,026,041	29,233,001	39,364,113	28,791,073
Georgia.....	904,484,293	465,990,385	129,508,626	129,606,312	90,428,881
Kentucky.....	1,139,433,836	247,266,327	91,799,742	158,485,947	41,218,821
Louisiana.....	1,028,988,975	390,186,948	93,842,172	81,838,083	88,307,350
Maryland.....	1,345,433,922	91,891,546	165,625,265	58,413,247	86,042,692
Mississippi.....	476,622,845	284,000,024	28,275,523	108,172,693	35,119,725
Missouri.....	3,264,068,859	613,546,469	267,556,780	303,428,938	125,037,985
North Carolina.....	700,300,022	328,771,879	44,410,575	105,383,741	85,119,631
Oklahoma.....	3,138,753,256	388,688,745	48,415,760	294,598,135	21,965,234
South Carolina.....	506,607,276	220,932,828	56,766,258	76,908,758	98,942,660
Tennessee.....	831,914,027	253,394,762	118,787,097	148,679,213	50,649,681
Texas.....	3,608,063,739	1,000,081,309	171,954,298	457,027,454	109,868,326
Virginia.....	1,176,103,685	296,128,318	103,841,555	105,711,212	66,657,221
West Virginia.....	1,399,189,713	232,878,472	67,305,992	63,398,936	60,271,939
The South.....	\$22,576,651,745	\$5,814,390,931	\$1,578,167,029	\$2,314,417,692	\$1,126,981,638
United States.....	\$110,076,338,071	\$16,148,582,502	\$10,265,207,321	\$7,606,613,533	\$6,091,451,274

TABLE II
STATISTICAL SURVEY OF THE SOUTH

	1880	1890	1900	1912
Population.....	18,614,925	22,538,751	27,445,457	33,475,000
Manufactures				
Capital.....	\$329,753,000	\$348,868,000	\$1,408,866,000	\$3,500,000,000
Products—Value.....	\$622,840,000	\$1,242,581,000	\$1,860,113,000	\$3,900,000,000
Cotton Mills				
Spindles.....	687,066	1,719,600	4,467,383	11,859,000
Looms.....	14,754	39,445	113,106	252,000
Cotton used, pounds.....	111,777,177	279,728,025	749,915,066	1,319,708,000
Cottonseed Oil Mills				
Products—Value.....	\$6,797,261	\$15,961,090	\$56,269,746	\$150,000,000
Fig-iron made, tons.....	448,978	1,833,837	2,642,720	3,054,980
Coke made, tons.....	373,982	2,548,245	5,839,612	7,974,000
Lumber cut, feet.....	3,810,038,000	6,460,984,000	14,444,965,000	21,607,519,000
Forest products—Value.....	\$75,215,000	\$178,689,000	\$332,533,000	\$652,153,000
Agriculture				
Capital.....	\$2,762,076,984	\$3,923,560,480	\$5,262,278,962	\$12,102,000,000
Products—Value.....	\$756,043,000	\$876,452,000	\$1,564,069,000	\$3,297,000,000
Improved farm lands, acres.....	101,975,175	126,995,853	148,234,126	173,982,000
Cotton crop, running bales.....	5,756,728	7,473,384	9,508,110	16,138,426
Grain, bushels				
Corn.....	627,288,000	625,600,000	671,509,000	1,135,939,000
Wheat.....	84,866,000	60,883,000	130,863,000	98,086,000
Oats.....	80,515,000	86,098,000	108,693,000	137,865,000
Livestock				
Cattle.....	14,189,000	17,769,568	25,224,000	20,718,000
Sheep.....	10,365,000	9,601,537	8,632,000	8,975,000
Swine.....	21,132,000	20,917,825	23,086,000	25,075,000
Mineral products—Value.....	\$18,225,508	\$60,217,825	\$129,857,303	\$385,700,000
Coal mined, tons.....	7,002,254	24,925,345	54,510,460	131,970,000
Iron ore mined, tons.....	702,515	5,516,202	4,748,815	5,736,000
Petroleum, barrels.....	179,000	498,910	17,102,047	84,800,000
Phosphate, tons.....	190,763	510,499	1,489,907	3,400,000
Railroad mileage.....	24,866	50,350	61,880	90,930
Exports.....	\$264,905,753	\$311,742,748	\$484,651,682	\$769,679,000
National Banks				
Resources.....	\$104,084,459	\$463,279,488	\$705,827,594	\$2,112,716,913
Capital.....	\$53,888,930	\$114,817,030	\$106,503,970	\$242,709,990
Individual Deposits.....	\$73,124,523	\$212,886,281	\$334,803,574	\$1,059,068,475
Other banks, deposits.....	\$117,440,491	\$208,219,467	\$346,803,574	\$1,263,836,000
Common school expenditure.....	\$12,471,404	\$24,605,107	\$35,037,993	\$80,863,000
Property, true value.....	\$9,177,000,000	\$13,756,485,000	\$17,919,200,000	\$42,473,000,000

TABLE III
TENANCY IN THE SOUTH, 1910

STATE	Number of Farms	Owners	Managers	Tenants	Per Cent. Tenants	Per Cent. of Land Tilled by Tenants
Maryland.....	48,923	33,519	998	14,416	29.5	40.0
Virginia.....	184,018	133,664	1,625	48,729	26.5	21.1
West Virginia.....	98,978	75,978	872	19,835	20.4	14.1
North Carolina.....	253,725	145,320	1,118	107,287	42.3	35.3
South Carolina.....	176,434	64,350	863	111,221	63.0	52.0
Georgia.....	291,027	98,628	1,419	190,980	65.6	58.0
Florida.....	50,016	35,399	1,275	13,342	26.6	24.5
Kentucky.....	259,185	170,332	993	87,860	33.9	21.6
Tennessee.....	246,012	144,125	826	101,061	41.1	30.4
Alabama.....	262,901	103,929	646	158,326	60.2	51.0
Mississippi.....	274,382	92,066	825	181,491	66.1	51.3
Missouri.....	277,244	192,285	2,001	82,956	29.6	26.4
Arkansas.....	214,678	106,649	763	107,266	50.0	39.0
Louisiana.....	120,546	52,989	950	66,607	55.2	38.0
Oklahoma.....	190,192	85,404	651	104,137	54.7	46.0
Texas.....	417,770	195,863	2,332	219,575	52.2	46.7
The South.....	3,336,031	1,730,500	18,147	1,615,091	48.0	38.1
United States.....	6,361,502	3,948,722	58,104	2,354,676	37.0	32.0

TABLE IV
EXHIBIT OF TOTAL MANUFACTURES IN THE SOUTH JUNE 1, 1860

State	Number of Establishments	Capital Invested	Wage Earners	Annual Value of Products
Alabama.....	1,459	\$9,008,181	7,889	\$10,558,566
Arkansas.....	1,518	1,316,618	1,877	2,880,578
Florida.....	185	1,874,125	2,454	2,447,969
Georgia.....	1,890	10,890,875	11,575	16,925,564
Kentucky.....	3,450	20,256,579	21,258	37,931,240
Louisiana.....	1,744	7,151,172	8,789	15,587,473
Maryland.....	3,083	23,230,608	28,403	41,735,157
Mississippi.....	979	4,384,492	4,775	6,590,087
Missouri.....	3,157	20,034,220	19,681	41,782,731
North Carolina.....	3,689	9,693,703	14,217	16,678,698
South Carolina.....	1,280	6,931,756	6,994	8,615,195
Tennessee.....	2,572	14,426,261	12,528	17,987,225
Texas.....	983	3,272,450	3,449	6,577,202
Virginia.....	5,385	26,935,560	36,174	50,652,124
The South.....	30,324	\$159,496,592	180,063	\$277,280,409
United States.....	140,433	\$1,009,855,715	1,311,246	\$1,885,861,676

TABLE V
EXHIBIT OF TOTAL MANUFACTURES, 1910

STATE	Kinds of Industry	Number of Establishments	Capital Invested	Salaried Employees	Wage Earners	Annual Value of Products
Alabama	88	3,398	\$173,180,138	9,824	72,148	\$145,962,000
Arkansas	72	2,925	70,174,345	6,748	44,982	74,916,000
Florida	50	2,150	65,280,643	7,337	57,473	72,899,000
Georgia	122	4,792	202,777,665	13,448	104,588	202,863,000
Kentucky	133	4,776	172,778,805	13,600	65,400	223,754,000
Louisiana	106	2,510	221,816,398	10,398	76,165	223,949,000
Maryland	170	4,837	251,226,828	17,568	107,921	315,669,000
Mississippi	49	2,598	72,393,485	6,377	50,384	80,555,000
Missouri	195	8,375	444,343,135	32,712	152,993	574,111,000
North Carolina	84	4,931	217,185,588	11,980	121,473	216,656,000
Oklahoma	73	2,310	38,872,938	4,897	13,143	53,682,000
South Carolina	69	1,854	173,220,870	4,994	73,046	113,236,000
Tennessee	118	4,609	167,923,784	13,832	73,840	180,217,000
Texas	120	4,588	216,875,579	14,345	70,230	272,896,000
Virginia	130	5,685	216,392,388	15,121	105,676	219,794,000
West Virginia	90	2,586	150,922,586	7,570	63,893	161,949,000
The South	...	63,928	\$2,855,375,275	192,811	1,143,355	\$3,133,099,000
United States	264	268,491	\$18,428,269,706	1,063,532	6,615,046	\$20,672,052,000

TABLE VI
PERCENTAGE OF ILLITERACY IN 1910

STATE	Total Population Over 10 Years	Total White Population Over 10 Years	Total Negro Population Over 10 Years	Total Male Population Over 21 Years	Total White Male Population Over 21 Years	Total Native- Born White Male Population Over 21 Years	Total Negro Male Population Over 21 Years
Alabama.....	22.9	9.9	40.1	24.3	10.6	10.6	43.4
Arkansas.....	12.6	7.0	26.4	13.5	7.5	7.5	28.7
Florida.....	13.8	5.5	25.5	14.0	5.3	4.9	25.9
Georgia.....	20.7	7.8	36.5	22.8	8.6	8.7	11.6
Kentucky.....	12.1	9.9	27.6	14.5	11.7	11.9	34.3
Louisiana.....	29.0	14.2	48.4	28.6	14.3	13.6	48.3
Maryland.....	7.2	3.7	23.4	8.5	4.3	3.4	27.3
Mississippi.....	22.4	5.3	35.6	25.3	6.2	6.0	41.0
Missouri.....	4.3	3.6	17.4	5.3	4.5	3.8	19.0
North Carolina.....	18.5	12.3	31.9	21.3	14.0	14.0	38.6
Oklahoma.....	5.6	3.6	17.7	6.4	4.3	4.0	20.1
South Carolina.....	25.7	10.3	38.7	27.1	10.7	10.8	43.1
Tennessee.....	13.6	9.7	27.3	15.7	11.2	11.3	32.1
Texas.....	9.9	6.7	24.6	10.9	7.1	4.3	29.9
Virginia.....	15.2	8.1	30.0	17.7	9.6	9.7	36.3
West Virginia.....	8.3	7.6	20.3	10.4	9.4	7.5	24.0

TABLE VII
 PRINCIPAL OCCUPATIONS OF NEGRO MALES AND FEMALES, 1910

SEX AND OCCUPATION	NUMBERS
<i>Males</i>	
Farm laborers.....	981,922
Farmers.....	798,509
Laborers—building and hand trades.....	166,374
Laborers—saw and planing mills.....	91,181
Laborers—steam railroad.....	86,380
Porters, except in stores.....	51,471
Draymen, teamsters, and expressmen.....	50,689
Coal mine operatives.....	39,580
Laborers, porters, and helpers in stores.....	36,906
Waiters.....	35,664
Laborers—road and street building and repairs.....	33,914
Laborers—road and street building and repairs.....	32,453
Cooks.....	30,511
Deliverymen—stores.....	30,464
Carpenters.....	22,419
Janitors and sextons.....	19,446
Barbers, hairdressers, and manicurists.....	17,659
Retail dealers.....	17,427
Clergymen.....	16,379
Longshoremen and stevedores.....	15,792
Laborers—brick, tile, and terra-cotta factories.....	14,927
Firemen (except locomotive and fire department).....	14,005
Lumbermen and raftsmen.....	13,519
Laborers—blast furnaces and rolling mills.....	12,965
Hoistlers and stable hands.....	12,767
Laborers—public service.....	12,401
Brick and stone masons.....	11,801
Garden laborers.....	10,380
Laborers—domestic and personal service.....	500,699
All other occupations.....	3,178,554
Total.....	967,837
<i>Females</i>	
Farm laborers.....	361,551
Laundresses (not in laundry).....	205,939
Cooks.....	79,309
Farmers.....	38,148
Dressmakers and seamstresses (not in factory).....	22,441
Teachers (school).....	17,874
Nurses (not trained).....	14,071
Chambermaids.....	12,196
Laundry operatives.....	10,021
Housekeepers and stewardesses.....	284,594
All other occupations.....	2,013,981
Total.....	2,013,981

TABLE VIII

NEGROES TEN YEARS OF AGE AND OVER ENGAGED IN PROFESSIONAL SERVICE, 1910

	Male	Female	Total
Actors.....	750	529	1,279
Architects.....	56	3	59
Artists, sculptors, and teachers of art.....	201	128	329
Authors.....	19	8	27
Editors and reporters.....	200	20	220
Chemists, assayers, and metallurgists.....	119	4	123
Civil engineers and surveyors.....	217	217
Mining engineers.....	20	20
Clergymen.....	17,427	68	17,495
College presidents and professors.....	169	73	242
Dentists.....	452	26	479
Designers, draftsmen, and inventors.....	92	4	96
Lawyers, judges, and justices.....	796	2	798
Musicians and teachers of music.....	3,259	2,347	5,606
Photographers.....	363	41	404
Physicians and surgeons.....	2,744	333	3,077
Shoemen.....	1,006	60	1,066
Teachers.....	7,035	22,450	29,485
Trained nurses.....	275	2,158	2,433
Veterinary surgeons.....	122	122
Other professional pursuits.....	94	56	150
<i>Semi-Professional Pursuits</i>			
Abstractors, notaries, and justices of peace.....	96	21	117
Fortune tellers, hypnotists, spiritualists, etc.....	29	71	100
Healers (except physicians and surgeons).....	141	191	332
Keepers of charitable and penal institutions.....	87	37	124
Officials of lodges, societies, etc.....	183	96	279
Religious and charity workers.....	169	332	501
Theatrical owners, managers, and officials.....	91	2	93
Other occupations.....	593	5	598
Attendants and helpers (professional service).....	795	580	1,375
Total.....	37,000	29,645	67,245

APPENDIX B

VALUE OF MINERAL PRODUCTS

In 1911 West Virginia led with \$105,958,493, followed by Missouri with \$53,591,612, Oklahoma with \$42,678,446, Alabama with \$40,508,343, Tennessee with \$20,709,756, Kentucky with \$19,703,061, Texas with \$18,817,304, Virginia with \$16,361,461, Maryland with \$12,840,892, Louisiana with \$12,710,958, Florida with \$10,250,228, Georgia with \$5,907,723, Arkansas with \$5,829,606, North Carolina with \$2,648,786, South Carolina with \$1,804,115, and Mississippi with \$1,052,092.

Growth of Mineral Output. The South's mineral output has grown at a phenomenal rate. In 1880 its value was \$18,226,000, in 1890 \$60,218,000, in 1900 \$129,857,000, in 1910 \$369,678,000. That for the United States in those years was \$304,928,000, \$606,476,000, \$1,107,031,000, and \$2,003,745,000 respectively. The South's coal output in 1880 was 7,002,000 tons, in 1890 24,925,000 tons, in 1900 54,590,000 tons, and 1910 120,856,000 tons. That for the United States was 71,482,000 tons, 157,771,000 tons, 269,684,000 tons, and 501,577,000 tons respectively. The South's output of iron ore in 1880 was 703,000 tons, in 1890 3,516,000 tons, in 1900 4,749,000 tons, and in 1910 7,002,000 tons. For the United States the output was 7,100,000 tons, 16,036,000 tons, 27,553,000 tons, and 56,890,000 tons respectively. The South's output of petroleum in 1880 was 179,000 barrels, in 1890 499,000 barrels, in 1900 17,102,000 barrels, and in 1910 79,994,000 barrels. The output for the United States was 26,286,000 barrels, 45,824,000 barrels, 63,621,000 barrels, and 209,556,000 barrels respectively. The South's output of phosphate rock grew from 210,000 tons to 2,655,000 tons in the thirty years. These mineral products have greatly increased the South's wealth.

APPENDIX C

DENOMINATIONAL COLLEGES AND SCHOOLS

The Methodists and Baptists became as active as the Presbyterians and by virtue of their later superior numbers have been able to found and maintain a larger number of schools. The Presbyterians founded Center College, Kentucky (1819); Davidson College, North Carolina (1837); and Erskine College, South Carolina (1839). The Baptists established Columbia College, District of Columbia (1821); Georgetown College, Kentucky (1829); Richmond College, Virginia (1832); Wake Forest College, North Carolina (1834); Mercer University, Georgia (1837); Howard College, Alabama (1841); Furman College, South Carolina (1852); Baylor University, Texas (1845); Southwestern Baptist University, Tennessee (1847). The Methodist Episcopal Church, South, founded Randolph-Macon College, Virginia (1832); Emory College, Georgia (1837); Emory and Henry College, Virginia (1838); Centenary College, Louisiana (1841); Trinity College, North Carolina (1851); Wofford College, South Carolina (1854); Central College, Missouri (1857), and Southern University, Alabama (1859). The Lutherans founded Roanoke College, Virginia (1851); and Newberry College, South Carolina (1856). The Reformed Church in the United States founded Catawba College, North Carolina (1851); and Hood College, Maryland (1893). All these are now well-attended, high-grade colleges.

The Methodist Episcopal Church, South, now has twenty-six colleges which require not less than fourteen units for admission, nine junior colleges which complete two years of college work, twenty-four schools that bear the name of college but whose courses of study leave them in an unclassified list, and thirty first-class academies. The total value of the property is \$12,332,539 and the endowment is \$6,304,000. The total enrolment in the colleges is 7,033 of whom 4,857 are in college courses. The total

enrolment in the other schools is 11,168. Two new institutions of high college grade and with university aspirations are in their first year with 600 and 700 students respectively. One starts with \$1,250,000 endowment and property valued at more than \$1,000,000. The other has \$1,000,000 of property and a nucleus of \$200,000 and a large sum subscribed. The following statistics were compiled from the report of the United States Commissioner of Education: The Southern Baptists have twenty-eight colleges whose property value, counting grounds, buildings, and libraries, is \$7,500,000 and with large and growing endowment. These schools have an enrolment of 9,200 of whom 4,600 are in college courses. The Presbyterians of three varieties have twenty-three colleges in the Southern States with a property value of \$4,210,000 and an endowment of \$3,091,000. The student enrolment is 5,200 of whom 2,700 are in college courses. The Church of the Disciples, or Christian Church, has seven colleges valued at \$2,115,000 with an endowment of \$1,115,000. The student enrolment is 2,034 of whom 916 are in college courses. The Moravians have a very old school for women founded in 1802 at Winston-Salem, North Carolina, which has 518 students of whom 120 are in college classes. The property is valued at \$170,000 and the endowment is \$170,000.

APPENDIX D

WORK OF THE DENOMINATIONAL MISSION BOARDS IN THE SOUTH

The American Baptist Home Mission Society has expended for the Negroes of the South five and a half million dollars. It maintains twenty-four institutions, of which thirteen are colleges, with 280 teachers, of whom 120 are white, with 3,845 pupils—1,717 male and 2,128 female. Of the pupils 346 are in college courses, 950 are preparing to teach, 105 are in ministerial courses, and 342 are preparing for the ministry, 9 pursuing missionary training course, 24 the nurses training course and 2,193 are receiving instruction in industrial work. The 11 secondary schools have 115 teachers, all colored, 2,142 pupils—909 male, 1,233 female—70 preparing for college, 84 for the ministry, and 597 receiving industrial training. These schools have a property value of \$1,900,000 and an endowment of \$430,000. They have fifty substantial buildings, spacious grounds, and 50,000 volumes in the libraries. They are maintained at an annual expense to the Board of about \$95,000, while other funds are supplied from private sources. A summer school is maintained at Shaw University, Raleigh, North Carolina, a hospital has been built at Benedict College, Columbia, South Carolina, and Spelman Seminary, Atlanta, Georgia, is fostering rural work. Many of the leading Negro pastors in the 1,000 congregations in the bounds of the Northern Baptist Convention were educated in these schools. Several of these institutions are centers of manifold activities for the betterment of Negroes. For several years at the Virginia Union University at Richmond a summer convocation of Negroes at the head of public schools of the state have been held annually. Bishop College in Texas and Morehouse College in Atlanta are also doing much fine work. At a meeting of the Negro National Baptist Convention in Philadelphia in 1914 about nine tenths of the nearly 1,000

present, by a rising vote, expressed their appreciation of the benefit which they had received from the schools aided by this society. Well may the entire race make a similar acknowledgment.

The Church of the Disciples through its Woman's Board of Missions maintains six schools for Negroes at an annual expenditure of about \$50,000. This work has been in operation for about thirty years. These schools are of the elementary and secondary grades. They had about 600 pupils in 1915. The Protestant Episcopal Church through its American Church Institute maintains eight secondary schools with about 2,000 pupils and 135 teachers at an annual expenditure of about \$70,000. The United Presbyterian Church through its Board of Missions for Freedmen maintains 16 schools, one a college, at an annual expenditure of about \$85,000. They have 161 missionary teachers and 3,600 pupils. They maintain religious, literary, and industrial departments. Five of these schools are in Tennessee, six in Alabama, three in Virginia, and two in North Carolina. This great Board, with fifty years of honorable history, supported in its work by a strong woman's department, carries on a fine evangelistic propaganda in connection with its educational work and now has 26,376 communicants and 23,000 Sunday-school members in its Negro churches.

The Presbyterian Church in the United States of America through its Board of Missions for Freedmen, assisted by the Freedmen's Department of the Woman's Home Mission Society maintains 143 schools of which 20 are coeducational boarding-schools and 116 are day-schools, while two are high-grade institutions for young men and five are similar institutions for young women. Originally the teachers were practically all white but as graduates multiply they are employed, and now of the 480 employed only 78 are white. Biddle University, Charlotte, North Carolina, with its college, preparatory, and theological departments, has 16 teachers, all colored. Of the 17,000 pupils in the 143 schools more than 13,000 are in the elementary grades, nearly 3,000 are in the secondary grades, and 125 in college departments, with 50 to 60 in the ministerial department. The school property is valued at \$950,000, with a farm worth \$30,000 and other property worth \$10,000. During the fifty

years of the Board's activities this Church has expended \$6,839,000 in the education of the Negroes of the South. In 1914-15 the gifts to this work amounted to \$288,480, of which \$68,175 were in legacies. The gifts on the field for building repairs and contingent expenses were \$73,700, while those by patrons and friends amounted to \$72,800. During the fifty years 500,000 pupils have been enrolled in the schools of this Church. This is a record of which any Church might well be proud. The chief schools are Biddle University, Harbison Agricultural College, North Carolina; Scotia Seminary, West Point, Mississippi; Barber Memorial, Anniston, Alabama; and Ingleside Seminary, Burkeville, Virginia.

whtc | The Methodist Episcopal Church through its Freedmen's Aid Society in the last fifty years has had 300,000 pupils in its schools and many of the graduates are to-day leaders in the ministry, in medicine, in law, and in business, among the Negroes of this country. Of their pupils 13,200 have graduated as teachers, 3,100 as ministers, 1,200 as physicians, surgeons, and dentists, and hundreds as nurses. Five graduates of Gammon Theological Seminary have been elected Methodist bishops and many others are leading pastors in the Negro Methodist Churches. The Society now maintains 11 colleges, 8 academies, one theological school, one medical school, and one hospital and nurse training school. The total value of the school property is \$2,000,000. The student body numbers 7,000 of whom 80 are theological and 570 medical students. The annual appropriation to the schools made by the society is about \$125,000. The Negroes give about \$50,000 annually to the support of the institutions and \$275,000 more in tuition, board, and room rent. Industrial and domestic training is given along with the literary courses. This Church has wrought well for the Negroes of the South and the nation. The chief schools are Clark University and Gammon Theological Seminary, Atlanta, Georgia; Claflin University, Orangeburg, South Carolina; Rust University, Holly Springs, Mississippi; Samuel Huston College, Austin, Texas; Walden University, Nashville, Tennessee; Philander Smith College, Little Rock, Arkansas; New Orleans University; and Bennett College, Greensboro, North Carolina.

The American Missionary Association of the Congregational-

ists administers the income of a permanent fund of more than \$2,000,000. Of this amount \$1,581,861 is the Daniel Hand Fund which was founded in 1888 by a gift of \$1,000,000 by Daniel Hand, of Guilford, Connecticut, and was augmented by a legacy of \$500,000 from his estate. This fund has been of great assistance to the American Missionary Association in its splendid work for Negro education in the South. The Association maintains 35 schools, of which 7 are colleges, 22 secondary schools, and 6 are elementary schools. The student body reached 8,795 in 1915, of whom 262 are collegiate, 189 theological, and 3,040 are in secondary grades. The school plants are valued at about \$1,275,000, while the annual expenditures are about \$300,000. The chief institutions are Fisk University, Nashville, Tennessee; Talladega College, Alabama; Straight University, New Orleans, Louisiana; Tougaloo University, Mississippi; Tillston College, Austin, Texas.

The Southern Churches. The Southern Baptists carry on their educational work for the Negroes in cooperation with the Negro National Baptist Convention. The Secretary of the Home Mission Board of the Southern Baptist Convention in his recent report said: "Southern Baptists have done far more for the black people than the record of the Mission Board and of all other Baptist organizations show. The greatest good has been done by local churches and individual men and women who have encouraged and helped the black people in their lives and strengthened their churches. But formal efforts of our body to aid the Negroes have been constant and of incalculable value. During the last year the Home Board has aided in supporting thirty-nine Negro missionaries who have labored among their people and in addition employed two Negro evangelists who have received for baptism more than 4,000." A movement is now being prosecuted by the Southern Baptists to establish a theological school for Negroes. The Southern Presbyterians support five schools for Negroes of which the chief is Stillman Institute at Tuscaloosa, Alabama, in which there are 32 ministerial candidates. The Methodist Episcopal Church, South, does the major portion of its educational work in cooperation with the Colored Methodist Episcopal Church. It supports the presidents of their five colleges and maintains entirely Paine College at

Augusta, Georgia, which it owns and which has a white president and six white teachers along with seven colored teachers. The African Methodist Episcopal Church has ten and the African Methodist Episcopal Zion Church has three strong schools in the South. The Southern Churches are realizing more and more their obligation to give to the Negro at their doors, yea, in their very homes, all the light and blessedness which the gospel and a Christian civilization have for any people, and they are meeting this obligation with increased earnestness and devotion.

APPENDIX E

THE WORK OF THE MAIN DENOMINATIONS IN THE SOUTH

Episcopal. The Church of England in the colonies became in 1789 the Protestant Episcopal Church in the United States. The influence of this religious body in the early life of the nation was very great, as is indicated by the fact that such men as Washington, Jefferson, Hamilton, Madison, John Marshall, Pendleton, Patrick Henry, Richard Henry Lee, Peyton Randolph, and George Mason were among its communicants. Thirty-four of the fifty-six signers of the Declaration of Independence, and twenty-five of the thirty-nine signers of the Constitution of the United States were members. But at the close of the Revolutionary War there were only twenty-eight of the ninety-one clergymen left, as many had returned to England. During the Civil War the dioceses had to act in two bodies but they declared for the maintenance of the unity of the Church. To-day the denomination has in the United States 1,040,896 communicants, 5,538 ministers, 8,061 parishes, and 514,575 enrolled in the Sunday-schools; in the sixteen Southern States it has 198,125 communicants, 1,157 ministers, 2,480 parishes, and 112,802 enrolled in the Sunday-school.

Presbyterians. The Presbyterian Church in the United States is a Southern religious body. It was organized in 1861, with about 75,000 members, out of the Presbyterians in the Southern States. Two years later another body was absorbed, adding 35,000 members. The membership in 1915 was 332,339, with 1,850 ministers, 3,438 churches, 85 Presbyteries, and 310,278 persons enrolled in the Sunday-school. The contributions to foreign missions were \$544,162, for Assembly's home missions \$165,718, for local home missions \$363,129. The Woman's Auxiliary contributed \$105,570 for foreign missions, \$21,663 for Assembly's home missions, and \$33,437 for local home missions, and

\$442,982 for all purposes. The church has five theological seminaries with a total attendance of about 300 students. The missionaries in seven foreign lands are 339, and the total native helpers 1,227. The missionaries employed in the home field, including 200 wives, number 607.

Baptists. The Southern Baptist Convention was organized in 1845. It includes the white Baptist churches in the sixteen Southern States, the District of Columbia, and a portion of southern Illinois. The statistics reported in 1915 are: total membership 2,588,633, churches 24,338, Sunday-school enrolment 1,705,871, value of church property \$56,861,492, the total receipts for foreign missions \$537,073, foreign missionaries 318, native helpers 651, home missions \$343,126, disbursements to home missionaries \$165,874, salaries and expenses in department of evangelism \$52,470, evangelists employed 27, home missionaries 1,302, Negro missionaries 39, state missions \$450,000. The Convention has two theological seminaries; one at Louisville with an enrolment of 330, and one at Fort Worth with 122 students. The Sunday School Board owns and conducts a publishing house in Nashville, Tennessee. The number of communicants in the churches of the Convention has doubled in twenty-five years.

Lutherans. The Lutheran Church has been doing work in the South since the Salzburger arrived in Georgia early in the eighteenth century. The denomination is one in its doctrinal teachings but in its practical operations in the United States is divided into a number of general bodies, some of which cooperate fully while others work more or less independently. There are no sectional divisions and accordingly more than one of the general bodies are doing work in the Southern States.

The denomination as a whole has in North America 2,437,706 communicant members, 15,112 congregations, and 9,688 ministers, maintaining 29 theological seminaries, 41 colleges, 55 academies, 10 young ladies' seminaries, 9 deaconess' motherhouses, 14 immigrant missions, 57 orphans' homes, 43 hospitals, 44 homes for the aged, and issues 270 periodicals. Separate statistics for the South are not available except that there are 941 ministers and approximately 190,000 communicant members.

Methodists. The Methodist Episcopal Church, South, was

organized in 1846 in accordance with what the Southern Conferences of the Methodist Episcopal Church in 1844 considered a "plan of separation" which was adopted by the General Conference of that year. At the close of the Civil War the membership was 427,000. In 1870 its Negro membership amounting to 70,000 was organized into the Colored Methodist Episcopal Church. The Church now has 7,440 itinerant preachers, 5,263 local preachers, 1,698,163 enrolled in Sunday-schools, 133,063 in Epworth Leagues, 19,806 church organizations, 17,232 church houses valued at \$59,050,200, 5,656 parsonages valued at \$12,514,196, contributed to foreign missions \$770,000, to home and Conference missions \$776,000, to church extension \$209,341. It has 360 missionaries in the foreign fields, 325 supported entirely or in part by the home funds, and 2,161 that receive some aid from Conference mission funds. The Church has two theological schools with an enrolment of 170.

Other Churches. The Church of the Disciples of Christ has in the United States 1,363,163 members, 8,498 churches, and 6,161 ministers. No statistics can be given for the South except that the membership is 481,000. This Church has no sectional marks. The Presbyterian Church in the United States of America and the Methodist Episcopal Church are looked upon by the Southern people as Northern churches. Since the union of the Cumberland Presbyterian Church with the Presbyterian Church in the U. S. A., in 1907, many Southern people have become members of that Church. The membership in the South is now 161,943, with 1,397 ministers, 2,028 churches, and an enrolment of 147,043 in the Sunday-schools. The home mission activities are numerous and effective. The Cumberland Presbyterian Church had its origin in the South. A large portion of the membership refused to go into the Presbyterian Church in the U. S. A. in 1907 when union was consummated, and reorganized the Cumberland Church which now has a membership of 60,000 to 65,000. The Methodist Episcopal Church has 316,733 white members in the sixteen Southern States and 336,577 Negro members. Of the white members 84,136 are in Missouri, 36,733 in Oklahoma, and 76,542 in West Virginia. The Methodist Protestant Church has about 110,000 members in the South. The United Brethren have 715 churches with 56,893 members in the South. The

Reformed Church in the United States has 182 churches with 26,223 members. The Christian Church has 215 churches and 22,988 members. The United Presbyterian Church has some members in the South but not a large number. The Congregationalists in the South number 10,300. There are some Adventists of various kinds, Baptists of the smaller sects, Methodists of the lesser communions, some others who form small churches in various communities.

Negro Churches. Forty per cent. of the Negro population of the United States belong to some Methodist or Baptist Church, while the Baptist and Methodist constituency of that race will reach ninety-five per cent. in the South. The Negro Baptists, largely members of the churches in the Negro National Baptist Convention, number 2,018,868. At least ninety per cent. of these are in the South. The Negro Methodists are in four main groups: 350,000 in the Methodist Episcopal Church, 280,000 in the Colored Methodist Episcopal Church, 620,000 in the African Methodist Episcopal Church, and 568,000 in the African Methodist Episcopal Zion Church, a total of 1,818,000. There are other smaller bodies that bring the number to 1,900,000. There are some Negro members in other Protestant bodies and a few in the Roman Catholic Church, but no statistics have been tabulated.

APPENDIX F

INTERCHURCH MOVEMENTS AND ORGANIZATIONS

Young Men's Christian Association. The first student Young Men's Christian Association in the world was organized at the University of Virginia, October 12, 1858. There are in the United States 612 city Young Men's Christian Associations, 218 railroad, 659 college. In the South there are 123 city, 70 railroad, and 242 college Y. M. C. A's. Among the Negroes of the South there are 21 city and 86 college associations. That the Association has made and is making distinct contributions to the development of the religious life of the South no one will for a moment successfully gainsay. It has helped to unify the workers of the churches in the city; it has trained many young laymen as personal workers in soul-winning. In the colleges and universities the Young Men's Christian Association has been the unifying element in the religious work of students and in many instances has been the evangelistic agency for bringing young students into a personal religious experience and activity. From these associations have largely come the missionaries who have gone to the foreign lands during the last twenty years. The Student Volunteer Movement came out of the college Associations, and to-day it is a mighty force calling the Church to its wide responsibility for the evangelization of non-Christian peoples. The Association is not, however, as strong to-day as a missionary agency in the city, as its position, list of workers, and support of the churches would warrant one in expecting. It lacks some of the religious zeal and force which marked it in the days of Sir George Williams. The Young Men's Christian Association should be a robust, positive down-town missionary power in every city in which it is located and when it is not such it should be given attention to make it that. It should be more than a club-house. It would do well to be as effective in its evangelistic appeal as it is

comprehensive in its social service. Its passion for men must be the Christ passion that seeks salvation through faith in a divine Savior.

The Young Women's Christian Association. The Young Women's Christian Association has just celebrated its fiftieth anniversary. During all these years it has stood as a great inter-denominational force working among young women in all walks of life, having as its ultimate purpose "to bring young women to such a knowledge of Jesus Christ as Savior and Lord as shall mean for the individual young woman fulness of life and development of character."

To-day there are 988 Associations in cities, towns, counties, schools, and colleges with a total membership of over 360,000.

In the South "Eight Week Clubs" are demonstrating the value of Christian leadership in the country. Leaders trained in the college through the Young Women's Christian Association are going home for the summer vacation to bring together the girls and young women of a community "to learn some of the things that mean a happier, more abundant life; and to unite them in definite service to their home neighborhood."

The religious life of the Association finds expression through fifteen summer conferences and eight high school and club girls' councils held in various parts of the country. The programs include Bible and mission study classes, councils regarding the technique of Association work, addresses on Christian fundamentals and various phases of Christian life and service. The fact that over five thousand girls came together last summer attests the place of these gatherings in the life of young women.

The Association born in the Church has chosen to work with the Church with the one fundamental object, Christian character. Through the Bible and mission study classes and religious meetings of the Association, many girls have come to their first knowledge of Jesus Christ, while others have had their faith deepened. "I am come that ye might have life and have it more abundantly," the motto of the Young Women's Christian Association has been made a reality in the lives of thousands of girls and women.

Laymen's Missionary Movement. The Laymen's Missionary Movement was born in the mind of Mr. John B. Sleman, Jr.,

a layman of Washington, D. C., while in attendance upon the International Convention of the Student Volunteer Movement in Nashville, Tennessee. He was seated in the gallery of the Ryman Auditorium where more than three thousand students who were volunteers had assembled and where the great platform was filled with returned missionaries and another two thousand eager Christian workers were in attendance. It was a meeting of great spiritual power. The thought came to him: "If students will offer themselves by the thousands for missionary service, why may not Christian business men inaugurate an advance movement that would insure the ready support of all who would agree to go?" The idea met with instant favor from the missionary leaders and on November 16, 1906, on the occasion of the Centennial celebration of the Haystack Prayer Meeting that inaugurated the first American foreign missionary board, the Laymen's Missionary Movement was launched.

The churches with headquarters in the South, like those with headquarters in the North, gave their cordial approval to the movement and adopted it as an agency for enlisting with fresh zeal and renewed energy the laymen in the greatest of all work, the evangelization of the world. In fact, in no part of the country was there a more ready and prompt response to the underlying principles of the Movement than in the Southern States. The Presbyterian Church in the United States led with a great meeting in Birmingham, May 15-18, 1907, and the increase in the collections during the following year was phenomenal. The Southern Baptists in their Convention in May, 1907, took favorable action, appointed an executive committee to give direction and later appointed a field secretary. This body was perhaps the first to include home as well as foreign missions as the object to be advanced by the Movement. The Southern Methodists organized their Movement, pursuant to the action of the Board of Missions, at Knoxville, Tennessee, October 7, 1907, at a meeting of laymen directed by the missionary secretaries. The principles of the Movement have taken firm hold of the hearts and consciences of the leading laymen of the three denominations that are distinctively Southern. The Lutherans of the South have also kept a secretary in the field for these ten years.

Missionary Education Movement. The Missionary Education Movement had been in the minds of several missionary workers scattered over the United States and Canada for a number of years before representatives of Southern and Northern mission boards in the United States and Canada met at Silver Bay, on Lake George, New York, in 1902, and organized this Movement.

The following year a summer conference was established in the South which has been continued ever since, meeting annually now at Blue Ridge, North Carolina. Every one of the denominations represented in the Southern States has organized educational departments for the promotion of missionary education in thousands of churches. Institutes have been held in various cities and towns, and the contributions for missions have increased as a direct result of this organization.

As a result of the educational departments of the mission boards and the Missionary Education Movement, individuals in various Southern States have undertaken specific local missionary service. Some have gone to the foreign field; and there has been a constant growth in the spirit of missionary endeavor and missionary zeal, until more than fifty assemblies in the Southern States are following in part the program that has been outlined by this Movement.

Woman's Work. While the missionary movement among the women is not like that among the men yet it is a very decided movement and one that is strong, effective, well-organized, and well-directed. The women's societies of the Southern Churches are affiliated with the Federation of Woman's Boards of Foreign Missions of North America and with the Council of Women for Home Missions and keep in vital relations with the great missionary movements of this country. The following facts will indicate how well their work is being done. The Southern Presbyterian Woman's Auxiliaries number 2,684, with a total membership of 67,643. They raised last year \$442,982 for various benevolences, of which \$105,570 went to foreign missions, \$87,854 to various home missions, \$10,379 to Christian Education, \$2,348 for Sunday School Extension, \$9,907 for schools and colleges, \$654 for Bible causes, \$80,368 for Orphans' Homes, and \$146,502 for miscellaneous benevolences. The

Woman's Society does not administer the funds raised, but turns them over to the proper general boards of the Church to be administered in connection with the funds raised by the Church as a whole. The Southern Baptist women have a Woman's Missionary Union, auxiliary to the Southern Baptist Convention, with 13,424 auxiliary organizations and a total membership of nearly a quarter of a million. The total amount contributed last year was \$315,102. The funds raised in a congregation are turned over to the respective state or general boards to be administered by them along with the funds from other sources, a special account being kept of the amounts collected by the women. The Woman's Missionary Union conducts at Louisville a training school with about 75 students who are being prepared for home and foreign missionary service. During 1915 they distributed 240,000 leaflets and pamphlets. They have an organ, *Royal Service*, with a subscription of 19,000. The societies are formed not only for women, but the union also fosters societies for young ladies, girls, and boys. The Southern Methodist women have 4,529 adult auxiliaries with 106,783 members, 1,293 young people's societies with 24,683 members, and 1,726 children's societies with 42,012 members, or 7,558 organizations with a total membership of 173,478. They collected last year for foreign missions \$295,000, for connectional home missions \$267,646, and for local church work \$378,617. Up to 1910 there were two organizations, home and foreign. They were then combined into the Woman's Missionary Society with the two departments. The entire organization was made a part of the general missionary work of the Church under the general Board of Missions. The Society, however, was given a Woman's Missionary Council made up of representatives from the forty Conference organizations. The Council has an executive committee that directs the work during the year. The Society has two administrative secretaries in charge of the home and foreign departments respectively, a treasurer who handles all its funds, an educational secretary, and a home base secretary. The Council sits annually and is in session six or eight days. It makes the appropriations to the fields, appoints its missionaries, elects its officers, and transacts such business as pertains to the work of the Society.

but its appropriations and appointments are subject to the approval of the Board of Missions. The Society has 147 missionaries in foreign fields, 80 deaconesses, and 50 other salaried workers in the home field. In the home field it has thirteen schools with 2,168 pupils and in the foreign field 23 boarding-schools with 3,600 pupils, and 67 day-schools with 1,784 pupils. The Home Department carries on 23 settlement homes for white people called Wesley Houses, and two for Negroes called Bethlehem Houses. There are 18 other social centers through which social service is rendered. The Society has the Scarritt Bible and Training School in Kansas City which has an annual attendance of 90 to 95, or a total enrolment since 1892 of 1,225 and 260 graduates who have been prepared for the various phases of mission work.

The women of the South who are members of the Churches whose headquarters are not in the South are just as active and efficient as those mentioned. No greater moral and religious influence is known or felt in the Southern States than that emanating from and supported by the loyal, devoted and consecrated women who labor in and through the women's missionary societies of the Churches.

Sunday-School. The Sunday-school is not specifically an interchurch movement but it has received vast impetus and power through the interdenominational associations which have promoted it. The union Sunday-school is rare, and when found it is weak and of limited value and is usually in the rural districts. The American Sunday School Union of Philadelphia was a potent agency in inaugurating Sunday-school work in many communities. Up to 1860 the great country churches common to the South did not furnish a ready field for Sunday-school workers. Stress at that time was laid upon preaching, and the country preachers were men of great ability and far-reaching influence. In recent years the Sunday-school has come into its own. Dr. John A. Broadus, a distinguished Baptist minister, and Dr. Atticus G. Haygood, afterward a Methodist bishop, were pioneers in developing the new Sunday-school interest in these two strong churches. While no Southern man was given a place on the first lesson committee of the International Uniform Lesson System, which was adopted in 1872, yet the

uniform lessons were soon adopted by all the denominations of the South. The International Sunday School Association, working through international organizations in the states, has never gained the hold in the South that it has in the West and even in the East. Denominational feeling is more intense and vital, and the beautiful spirit of solidarity that marks the spirit of the South did not extend to organizations whose chief direction was Northern or Eastern. This feeling may have retarded the growth of Sunday-school work in the South for a while, but a new era has already opened. The Methodists created a department of Sunday-schools in 1870, the Baptists in 1890, and the Presbyterians in 1901, and to-day these three churches are making marvelous progress in the enrolment of pupils and in the superb literature with which they are supplying their constituencies. The Southern representatives to-day have generous recognition in the interdenominational Sunday-school councils and the work of the Southern Sunday-school boards is modern, progressive, and aggressive. All the denominations in the South are putting supreme emphasis on the Sunday-school. While there are many Southern children and youths still out of the Sunday-schools, yet, with the extensive organizations which are now doing intensive work in all parts of the field, this condition will not last long. The Sunday-school of the South has become a great educational, missionary, and evangelistic agency whose possibilities have scarcely been recognized. The successful operation of the Sunday-school system will remove moral illiteracy and religious delinquency from the hitherto neglected sections of the country, city, and town.

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MISSION STUDY COURSES

“Anywhere, *provided it be FORWARD.*”—*David Livingstone*

Prepared under the direction of the
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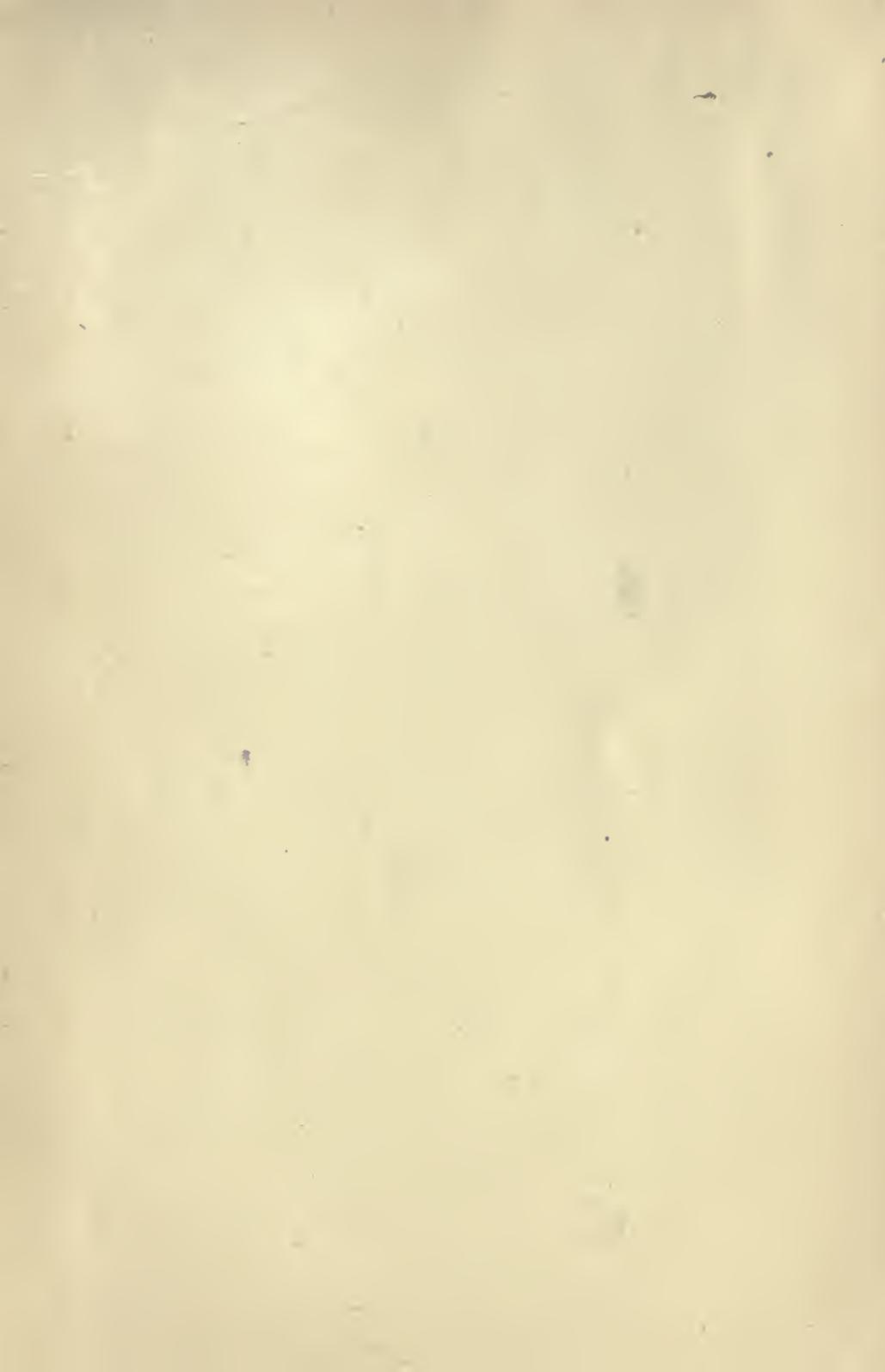
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